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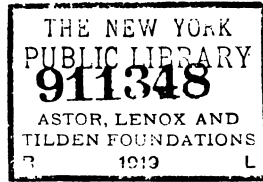
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**SOCIALIZING FOR THE NEW ORDER
OR EDUCATIONAL VALUES OF THE
JUVENILE ORGANIZATION**

**INCLUDING A RÉSUMÉ
OF "BOY SCOUTS," "CAMP FIRE GIRLS"
AND TWELVE OTHER
ORGANIZATIONS**

**BY JAMES F. PAGE
AUGUSTANA COLLEGE
ROCK ISLAND, ILL.**

1910
1911



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By JAMES F. PAGE



*With sincere appreciation of her life and influence, this
little volume is affectionately dedicated to my Mother.*

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PREFACE.

The sources of quotations and references to educational literature are indicated within the text by means of key numbers, placed in parentheses, that refer to the Bibliography on pages 102-104.

The first number in each case indicates the reference, while the second gives the page within the reference. Thus (5:60) would refer to Butler's "The Meaning of Education," page 60. The titles are arranged in alphabetical order, and are numbered consecutively.

FOREWORD.

From several years of experience as a superintendent of high school and grades, the writer of this little volume has come to the conclusion that our public schools at present are not in a position to touch the youth at every angle of his being, and, unaided by other educational organizations than the church, to develop in him the maximum degree of personality, and enhance to the supremest degree a wholesome exercise of those instinctive traits which, when sublimated, make up character. From observation of results attending most efficient work done by juvenile organizations, and from experience in supervising Daily Vacation Bible School work in Chicago, the writer inclines to the opinion that the character of education which the youth derives from the highest type of juvenile organization is such as to serve as an able supplement to the work of school and church. The reference to church here, of course, implies only that portion of the church which makes no employment of the type of child and youth orders most widely endorsed by modern educators.

It is obvious that the War with the social results which it entails, has made imperative a type of education which at present our schools and most of our churches are too cumbersome to give. Granting their versatility to meet and cope with the changed social conditions, there will still be work enough certainly for a number of good supplementary organizations to prepare boys and girls to face the new social situation with its demands. These boys and girls must take their places in a new world, a

world in which law is to be supreme, and where force is only the minister and agent of justice as expressed in the law. The new social conditions will involve a large control by the Government over the life of the individual; they will involve a new sense of individual obligation to the nation, and a new appreciation of the powers of free government. The War has created a new "melting pot." Young men of every race and condition have been fused, in the heat of a common preparation and a common strife, into a citizenry of inspiration and ideals. We must hasten to the scene of action with such ideals as will make the fusion one worthy of the citizenry of a great democracy of the Twentieth Century. The wake of a gigantic war entails always a certain amount of social degradation on the part of the belligerent nations. Especially will our own land feel the weight of the degradation. Thousands of its sons, who might have been moral leaders, will not return from Europe. Many of those who return will have fallen heirs to social evils incident to war. There will be an ever increasing influx to our shores of the riffraff of Europe who will leave their own lands to escape high taxation and other undesirable consequences of the War. In the light of these facts, we must seek to give to our youth such ideals as will counteract the tendency rife all over the civilized world to bring about moral contamination and lower the status of society. •

And above all else, the new social conditions will demand leadership. Well does it become an autocracy to be negligent of promoting leadership, but what of a democracy? Does its success not rest wholly upon the moral worth of the individuals which make up its fiber, and hence upon the able leaders, with particular reference

to moral leadership, that may be enlisted from the ranks of its boys and girls? Our public schools are not in the business of developing leaders, nor have they ever been. They rest content with developing followers. We need educational facilities adequate to meet the demands of the day in developing leadership; and in this respect the high type of youth organization seems paramount.

It is the aim of this little book to show that the best type of juvenile organization has in it the elements of success relative to meeting the social situation; that it is truly educational in character; that it is supplementary to school and church. With a view to its being placed into the hands of teachers, parents, and others concerned with child and youth training, the writer has given the work largely the character of a résumé of what seemed the best organizations, enough being shown of each to enable those interested to determine its relative merits and its applicability to a given community.



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PRIMITIVE LIFE RE-LIVED

CHAPTER I.

THE FUNCTION OF EDUCATION.

The positions taken by educators of all ages with respect to the true function of education have been many and varied. Some are quite antagonistic; others agree in essentials. Some educators regard the term education as implying a product, others a process; and again, of those who favor the process theory, some would say that education is a filling in, others a drawing out process.

We shall consider briefly a few of the aims of education as stated by representative educators of various periods. According to Plato, "Education consists in giving the body and the soul all the perfection of which they are capable."

Pestalozzi speaks of its function as follows: "Education means a natural, progressive, and systematic development of all the powers. To engage the attention of the child, to exercise his judgments, to open his heart to noble sentiments, is, I think, the chief end of education. . . . Man is similar to the tree. In the new-born child are hidden those faculties which are to unfold during life. The individual and separate organs of his being form themselves gradually into unison, and build up humanity in the image of God. The education of man is purely a moral result. The moral, intellectual, and practical powers of man must be nourished within himself, and not from artificial substitutes." (24:358.)

Froebel's definition is quite similar to that of Pestalozzi: "Education consists in leading man, as a thinking,

intelligent being, growing into self-consciousness, to a pure and unsullied, conscious and free representative of the inner law of divine Unity, and in teaching him ways and means thereto." (14: Chapter I.)

Locke says: "I do not propose it (education) as a variety of stock and knowledge but a variety and freedom of thinking; as an increase of the powers and activity of the mind, not as an enlargement of its possessions." (21:44.)

Huxley's definition runs thus: "That man, I think, has a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; ready like a steam engine to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness and to respect others as himself." (19:86.)

Angell says: "Education has as its function the symmetrical development of the powers of the individual." (1:11.)

President Butler gives the meaning of education as follows: "A gradual adjustment to the spiritual possessions of the race, with a view to realizing one's own potentialities, and to assist in carrying forward that com-

plex of ideas, acts, and institutions which we call civilization." (5:17.)

Horne says: "Education is the eternal process of the physically and mentally developed free conscious being to God, as manifest in the intellectual, emotional, and volitional environment of man." (18:285.)

It becomes evident that the authorities quoted agree in these particulars: education is a process; it is a drawing out of the individual, the unfoldment idea; it is an adjustment to environment. It would seem that we cannot do better than accept these ideas as the essentials of education. The human mind is not analogous to a vessel that may be filled, nor education to the process of filling a vessel. The mind is better likened to a tree, which in response to environment sends forth, here a branch, there a twig or a leaf; ever increasing its power to survive and to grow by the degree to which it unfolds itself to environment; and sending deep its roots for an ever firmer hold upon the solid and substantial, as prompted by trying gales, which threaten the survival of all that do not prove themselves among the fit by becoming well grounded. Education means unfolding. Though probably not immediately derived from *educere* its ancestral term *educare* certainly had some kinship with that term, which involved the idea of "leading out."

Adjustment unquestionably is the keynote of education, as it is of the survival of the fittest. It has developed the cactus and the camel of the desert. The polar bear, living in a clime of perpetual snow, has screened himself from enemies and survived by adjusting himself in point of color to his environment. The horse was able to adapt himself to a climate too severe for the mastodon; hence the former survived while the latter perished. In

like manner, the individual who adjusts himself to his complete environment, physical, social, spiritual, survives as among the fittest of his race. He alone is completely blest; drinks to the depths life's fullness; performs his divinely-appointed function in the world.

Then if education means adjustment and unfolding, in the light of our knowledge of individual capacities, can we not say that in its fullness the function of education is to adjust the individual to God, as He holds a place in the race consciousness, the term adjustment carrying with it the leading out of all God-given powers: physical, mental, social, spiritual? The individual must be fitted to survive physically; to be brought into unifying relations with society; to develop a mental poise and equilibrium; to come into the spiritual possessions of the race and appreciate them, such appreciation implying an admiration of the beautiful, a love for the good, an adoration of the noble.

President Butler characterizes the spiritual possessions of the race as the scientific inheritance, the literary inheritance, the æsthetic inheritance, the institutional inheritance, and the religious inheritance. Into one or other of these divisions he puts each of the results of human achievement, and makes education include a knowledge of, an insight into, and sympathy with them all. This requisite of education is included under the broad definition given below.

The aim of education, broadly speaking, may be said to be threefold: utilitarian, social, and spiritual. The physical, intellectual, and moral aims are but contributory to one or more of these.

The utilitarian aim seeks to fit the individual with a knowledge of the principles underlying the vocation

which he will follow in life, and to promote in him such keenness of intellect as will enable him to cope with the problems confronting one who must compete in modern society for a livelihood.

The social function of education is to prepare the individual to fit into the ideal society and ideal state, which is a democracy, the purpose of which is to originate and mature free personality. The child must learn to do the best of which he is capable, and to do this in such manner as will not in any particular limit similar rights and equal opportunities of others to do the same.

The moral element of our society is the corner stone upon which it rests. Without it social life as we at present know it could not exist, and its removal for even the briefest period would occasion a reversion to worse than savage conditions. The word *moral* is a derivation of *mores* or customs. Certain customs which have caused the race to survive and to rise in the social scale have on such merits become precious, and they are tenaciously followed by society, as they have been followed since primitive ancestors first aspired to rise above the status of the lower animal kingdom.* These moral traits among which are fairness, justice, loyalty to principle, sympathy, mercy, neighborliness, and others, must be kept permanent in society because they constitute the foundation upon which it stands. Education must awaken and train them, and it must enlighten the intellect on moral topics no less than on others.

The spiritual significance of education relates to the human faculty of appreciating and of being uplifted by those possessions of the race which we call spiritual; the understanding and appreciation of those things of our natural environment; of the possessions which we have

inherited from the race that have been the results of the thoughts and finer feelings of our fathers, including the scientific, literary, æsthetic, institutional, and religious inheritances. With the exception of religion, these need no discussion here.

Education beyond question has a religious function in fitting the individual for his religious inheritance. We do not sufficiently appreciate the deep-seatedness of religion in the race. For its defense and propagation it has probably occasioned more wars than has any other cause, and until a relatively recent age it has been the chief human interest. We cannot estimate its far-reaching consequences in shaping our civilization. Brinton says: "The religiosity of man is a part of his physical being. In the nature and laws of the human mind, in its intellect, sympathy, emotions, and passions, lie the wellsprings of all religions, modern or ancient, Christian or heathen. To these we must refer, by these we must explain whatever errors, falsehood, bigotry, or cruelty have stained man's creeds or cults; to them we must credit whatever trust, beauty, piety, and love have glorified and hallowed his long search for the perfect and the eternal." (3:30.)

There is probably no force so effective to organize all the powers of mind and soul as religion. With such organization as it often gives, men of really little natural ability accomplish wonders; while without it men of great powers are confused and lost. Hall says: "All education culminates in it (religion) because it is chief among human interests, and because it gives inner unity to the mind, heart, and will." (16:351.)

In race experience religion is the end of life. With it wholly eliminated, a satisfactory orientation by the individual is practically impossible. Life becomes a mazy

labyrinth ; he begins at no beginning and works to no end. Then if education seeks to fit the individual for life, we can hardly divorce the end of education from the end of life ; interests immediate from interests remote ; duties finite from duties infinite.

Education then in its aspects is utilitarian, social, and spiritual. But can we not go a step further and say that, in its ultimate analysis, education is wholly social? If *adjustment* of the individual to *God*, in all that the terms here imply, constitutes education, in order to make its function wholly social we need only assume that God is the great Socius of the race. This divine-Socius idea is one of such deep-seated race consciousness that it calls for no elaboration here. The utilitarian side of education may be viewed as a means to the attainment of the social relationships that make up life ; these finite social relationships are but parts and parcels of the infinite social relationship.

It is in the light of this construction of education that we shall attempt to harmonize the titles of this little volume, "Socializing for the New Order" and "Educational Values of the Juvenile Organization."

CHAPTER II.

CHARACTER BUILDING AS RELATED TO EDUCATION.

The term *character* likewise has obtained wide latitude of construction. Definitions coming from men of divergent temperaments setting its metes and bounds have been varied and antagonistic. Some would regard it as a sort of predestined force, either imposed upon the individual by ancestry, or having been wrought by him in a pre-existent state; but nevertheless, a force over which he has little or no control. We quote here from Payot, who gives the views of certain thinkers relative to character: "According to Kant, we have chosen our characters in the noumenal world, and our choice is irrevocable. Once descended into the world of space and time our characters, and consequently our wills, must remain as they are, without our being able in the slightest degree to modify them.

"Schopenhauer also declares that different characteristics are innate and immutable. It is impossible, for example, to change the nature of the motives which affect the will of an egotist. You may by means of education deceive him or, better still, correct his ideas and lead him to understand that the surest way to prosperity is by work and honesty, and not by knavery. But as to rendering his soul sensible to the suffering of others, that idea must be renounced." (25:30.)

Others view character as a *self* made by the individual; as an accretion of the results of his reactions to experiences; as an attainment, the realization of which is

wholly at his disposal. This theory is maintained by most modern psychologists. They would certainly agree that inheritance is no small factor in the making of character, though environment and the indomitable will combined are appreciably more significant in its formation than is transmission of ancestral traits.

And again, some philosophers lay stress upon *thinking*, *aspiring*, *idealizing*, *being*, as the bulwark of character; while others regard *doing* as its summum bonum. Among those representing the first theory we have Lowell setting forth the *being* idea, "The thing we long for that we are for one transcendent moment"; and Browning,

"What I aspired to be and was not comforts me
What entered into thee
That was, and is, and ever shall be."

Carlyle is a typical exponent of the doing theory. "Think it not thy business, this of knowing thyself; thou art an unknowable individual; know what thou canst work at; and work at it like Hercules. . . . Consider how, even in the meanest sort of labor, the whole soul of man is composed into a kind of real harmony the instant he sets himself to work. The man is now a man. Labor is life." (6.)

Professor Holmes arrives at a definition which seems to harmonize in a way these conflicting theories, which carries with it the ideas of inheritance, will, environment, being, and doing. "Character is the total customary reaction of an individual to his environment." (17:28.) It would seem that this definition covers the ground. A man's character is his collective disposition. It is the sum total of his inheritance and the effects upon himself of every past reaction to environment both physi-

ological and psychological, either in which the will was a factor, or in which the reaction was a pure automaton. This sum total constitutes the man's reaction to his environment. It is his real self.

Then if character is reaction to environment, and education is adjustment to environment, we have terms here that are closely related. Character building obviously falls under the category of education, for it is evident that except adjustment has been made to environment by the individual, his limitations of reaction to it wholesomely for himself and society will be greater than were the case otherwise. Then character building is one of the aspects of education.

The elements that constitute character incline towards various types and degrees: behavior, habit, muscular contractions, sensations, ideas, feelings, emotions, volitions—these form the warp and woof of character; they are the manifestations of it, and the material which makes up its content.

The fundamental basis of all these elements and the source from which they deduce existence are certainly the instincts. Instinct is inborn tendency. It is race memory stored up in the individual. Instincts are tendencies on the part of the individual to repeat race history, such tendencies as have aided the race in surviving; as imitation, anger, resentment, hunting, fear of many things, constructions, curiosity, sociability, modesty, appropriation, love, jealousy, and others. All early processes of consciousness with a child are instinctive.

And from these instinctive processes we have sensations, for consciousness itself is made up of sensations. From these psychological states in turn we have ideas. The latter are made up of sensations grouped together in

certain ways; for instance, from the combination of the sensations of sight, smell, touch, taste with reference to a particular article we have the idea *apple*, while these combined with another article may give us the idea *orange* or *sauer kraut*.

Now, ideas are very powerful factors, appreciably more potent than we are inclined to think, in the making of character. "They are," says Holmes, "the organizing power which builds together and holds together the self." (17:189.) Absent-mindedness on the part of many geniuses is occasioned by their being completely engrossed by ideas pertinent to their hobbies. In a great excitement, as of fire or battle, men may be severely wounded and yet be quite unconscious of a wound while excitement lasts. The absorbing power of an idea causes the aching tooth to cease its throbbing when the unhappy victim seats himself in a dentist chair with a view of its extraction, the idea of contemplated pain from extraction displacing any idea of pain which the sensations of the aching tooth are able to produce. The all-powerful idea again has examples in the control of hypnotist over subject, and in the recklessness with which mobs, under the leadership of strong personalities, carry out measures which not one of their individual members (the leader possibly excepted) under calm deliberation would dream of affecting. When the hordes of Attila came down upon Rome, one of the mysteries of all time obtained; the Huns did not plunder the Eternal City, as they expected to do, neither were they defeated by arms; the victory of the Romans was a bloodless one, the power of an idea held up by the Roman Church. We say then with Victor Hugo, "There is one thing more powerful than armies, and that is an idea whose time has come."

The terms *idea* and *ideal* are closely connected, though not synonymous. An idea retained for a brief space in consciousness may become an ideal; it does become an ideal if it remains in consciousness sufficiently long to gather about it a fringe of feeling, reflection, meditation, aspiration, determination. An ideal then is an idea transfigured by emotion.

The tendency of an idea is to express itself. Says Prof. James: "Movement is the natural, immediate effect of feeling, irrespective of what the quality of the feeling may be. It is so in reflex action, it is so in emotional expression, it is so in the voluntary life." (20:522.)

An idea held in mind long enough will work itself out in some kind of action; it may be a frivolous idea, or one altogether fraught with the noble and sublime. If it persists, it will bring an act. It is then the business of those who have to do with juvenile training; first to see that good, wholesome ideas find their way into the child's mind; secondly, to see that they are held in his mind long enough, and under proper conditions to become ideals. Most of us are unconscious of the fact that woefully few of all our good ideas ever get into the youthful mind. We ignore the fact that instincts are basic for ideas, and that if we wish to carry out a program of making our own ideals become those of the youth, we must connect them with instinctive tendencies; for illustration, suppose I wish to communicate to a boy of early adolescence the beautiful ideal of the brotherhood of man; shall I take him into a prayer meeting with those who are his seniors; or into a junior religious meeting of both boys and girls where he must suppress for an hour or two instinctive tendencies to be in action, and at a period of life when he cares less than nothing for the

other sex and revolts against both authority and advice of seniors? I have before me another alternative in connection with which I may employ instinctive tendencies. At this period of youth the boy naturally goes in gangs with his fellows; it is the beginning of the social life of the individual, the pre-adolescent child being always more or less selfish; the boy cares little of what nationality or race his associates are, if they be of an age near his own, and at least remotely kin to him in temperament. It is instinctive with the youth to get to the woods and along the streams, whence his ancestors for ages untold procured a livelihood; it is a fundamental interest with him and a joy unspeakable to be with his associates around the camp fire at nightfall, that fire which has been the means of his ancestors' survival and which they before him enjoyed so many thousand years that the tendency has been transmitted from them across the brief chasm of civilization to him. Now if I wish to give the boy a lasting ideal of the brotherhood of man, why not bring him with his companions of the various nationalities and races around the camp fire in the woods? Here the instinct of action, and the other instincts which I have mentioned, are in play. Since these are the basis of ideas, is not this time in the woods a most opportune one for the communication to him of my ideal? As he sits by the council fire, in the hush of evening, when the mind is particularly susceptible to impressions, with his associates of the various nations, will it not be likely to go across to him and become an ideal, if I dwell in a fitting way upon the idea that he and his associates are not only comrades but brothers; that the inhabitants of all nations are brethren; and that the Chinaman, Hindu, and African have as much claim to his fraternal fellow-

ship as do those of his own nation or even of his own house? In the first case, I should be working diametrically in opposition to fundamental interests in the attempt to communicate an ideal; in the second case, my procedure is in full accordance and connection with them. So must it be if I get ideas into the mind of the youth, hold them there, and so transform them with emotion as to make them potent.

A matter of unthinkable consequence in character building is the fact that acts, or expressions of ideas, become habits. Habit seems to be the pivot upon which all life turns, the dominant principle which governs all adaptation and evolution, the deepest law of human nature. Animals have their habits, and are governed by them; plants no less are governed by theirs. Very truly has it been said that man is a bundle of habits. So minutely true is this that, quite unconsciously, each of us in donning a garb puts invariably the same hand in the same sleeve first; the same shoe on the same foot. Each has his favorite place on the rim of the drinking cup which the mouth invariably occupies. When we do a thing once, certain brain and nerve cells are developed which cause us, proceeding along the line of least resistance, to have a tendency to repeat the act. After a few repetitions obtain a habit is fixed. The strength of habit is universally recognized. Its power increases with time. In youth it may seem to us like the filmy line of the spider; in age like the fly caught in its foils, we struggle in vain. Habit, if not resisted, becomes necessary.

Now, habit is both an asset and a liability, depending upon the employment made of it. It is the veritable fly-wheel of society; without it, there would be no permanence in our political or social fabric; without it, the

Eskimos might at any time desert their frigid belt and attempt to settle in our more favored clime. We ourselves would probably be one day farmers or merchants, the next peddlers, or sailors. Habit is the device of infinite wisdom for conserving that which is; for securing permanence and stability. A continuity and durability are given to every act and every thought which are incident to us in daily life. The character of things which we like and indulge in becomes such an integral part of us that by and by there is no probability of divorce. Then habit comes to be a matter of awful moment; heaven sent, if the things of life meeting our approval be worthy; degrading to perdition, if they be otherwise.

And finally, habits become character. They comprise the chief part, if not the sum total, of our real selves. Our characters to-day are made up of the habits of thought and action which came into being, at our approval, yesterday, last year, and during all the preceding days.

"Our actions travel with us from afar,

And what we have been makes us what we are."

Most disciplining in its effect would it not be, if as we weave into the fabric of character bit by bit of material, we could have a constant vision of the finished garment, and see it as of a piece with the thoughts and acts of daily life, that garment which is not to be doffed, that is to be the garb of the ages? We must forever keep company with ourselves. A great painter who had spent months in elaborating upon a piece of art, when asked by one whose patience had been tasked by the tediousness as to the object of unreasonable time and labor invested, replied, "Bear in mind that I am painting for eternity." The character artist, whether elaborating upon his own char-

acter or that of another, is creating a production the tints and hues of which will not be effaced with the slow moving ages of eternity. Fame is a vapor; popularity an accident; riches take wings; those who bless to-day will curse to-morrow; one thing remains—character.

Then the educator holds a most responsible place. If he really knows the individual with whom he is dealing, the instincts that particularly dominate him, the fundamental interests, he will be able to communicate to that individual ideals that will be corner stones in the making of character. Ideas are powerful. If they hold fast but a moment, they may make all the difference between a righteous and a ruined life. Prof. James says: "The delay thus gained might not be more than a second in duration—but the second might be critical; . . . where two associated systems are nearly in equilibrium it is often a matter of a second, more or less of attention at the outset, whether one system shall gain force to occupy the field and develop itself, and exclude the other, or be excluded itself by the other. When developed, it may make us act; and that act may seal our doom." (20:453.)

We come then to these conclusions:

1. Character building falls within the scope of education.
2. If the educator purposes to promote sound character, he must get wholesome ideas into the mind of the educated and hold them there; he must convert the best of these into ideals by securing their retention in the individual's mind under circumstances favorable to their becoming such.
3. Since ideas lie very near to instincts the most favorable circumstances under which they may find en-

trance into the individual's consciousness remain there, and be emotionally transformed into ideals, are through close connections with the instincts, or fundamental interests of the individual. They are thus made agreeable, and are welcomed by him.

4. Good deeds must be promoted until they become habits. That this may obtain they must be pleasurable to the individual; hence they must be connected with instincts.

5. In order to make such connections the educator must know the mental structure of the educated. He may learn this at school or at church, but the chances are he will not know it in full except by association with the educated in conditions where freedom prevails, and the fundamental interests of the educated become evident, as on an outing or through play.

CHAPTER III.

THE PRE-ADOLESCENT.

The epoch of a child's life from infancy to the dawn of adolescence, at twelve or thirteen, may be characterized as the age of vivacity and impressionism. The child at this time knows no bounds of activity. His mind and senses are never in life more devoid of passive states. During the day he is engrossed in processes of investigation, exploration, interrogation. At night it is with the heartiest reluctance that he quits the world of wakeful reality, lest in so doing he should lose out on some phenomenon worthy of attention. His tendency to yell, to move about, to make noise, traits which test appreciably the patience of parent or teacher, are but the escape valves of periodic physical activity. This is a period of extraordinary toughness when a boy can eat anything and do anything, when there are practically no physical bounds to the carrying out of his program to take in the universe.

Pity, is it not, that such enthusiasm and winsome eagerness which characterize the notably small remnant of adults should perish in most of us with the expiration of pre-adolescence, or certainly with middle adolescence? Stanley Hall once said that the real fall of man is to do things without zest.

This profuse activity carries over into creative art. The pre-adolescent is at home in the fields of painting, drawing, turning out artistic productions with scissors, shuttle, hammer, and saw. The hand is never so near the brain. This is the golden period for the institution of

discipline in manual training, practice in instrumental technique, sloyd, drawing, and the like. If the period goes by unimproved by the child with reference to artistic hand work, there is little hope that later he will become adept in such art, for adolescence brings with it other interests; and statistics reveal the fact that the zest for artistic work, especially with boys, begins to wane at the dawn of adolescence. From twelve on, Barnes finds drawing more and more distasteful; Lukens, too, finds this to be the opinion of our art teachers.

The period under discussion is one of extreme romance. The child lives a fairy life. He prefers the unreal to the real, and he likes subjectively to remodel reality into objects of his own fancy. The broom stick becomes an unmanageable steed, the dog a lion, he himself an Indian chief, or one of Arthur's Knights in quest of the Holy Grail. Fairy stories prove delightful because these are actual translations of the child's life. Interest in story-telling rises till twelve or thirteen after which other interests tend to supplant it.

This particular fancy for the unreal is likely to brand the pre-adolescent as a liar, though the misrepresentations of children are not to be construed as malicious. With darkness or twilight the story interest increases, for at these times the distraction of sense is eliminated and the pinions of fancy and imagination are free to unfold.

In all these respects, and in many others, the child bears a close resemblance to the savage. Dr. Fiske writes: "In many senses it is true that the savage is a child and the child a savage. They both live near to nature—give them half a chance—and they know little of the conventions of society. Both live self-centered, egoistic lives and are little influenced by public opinion.

They live simpler lives, more natural ones than we are apt to live, using simple tools, utensils, toys; both live in the crude age of culture and intelligence. Both are apt to shun labor, responsibility, and care; having little foresight, worrying little, and laughing much. Creatures of physical appetite, they are seeking for the creature comforts and the untrammelled delights of an out-of-door life.

"The world of the savage and of the child is the world of the senses. Both depend upon instinct, observation, intuition, rather than reason. Both are creatures of impulse and imagination; myth making, myth loving, nature worshipping. . . . The dances of barbarous peoples (sometimes even their war dances) resemble the ring games of children. They are often of the merry, rollicking sort, strangely rhythmical, sometimes as graceful as the children's 'ring around the rosy.' The very songs they sing remind us of the meaningless ditties of childhood, when play and song are instinctive, the heart of a care-free life. The savage love of play is no more childish than their love of bright colors and their mania for crude ornamentation and display. The savage's love of the dramatic, of story-telling, rhyming and chanting, are all very childlike, like their love for elementary colors." (11:45.) In view of these observations, scientists have advanced the theory that the fact of likeness between the savage and the child is too remarkable merely to be coincidental. They have answered the question of why the child is like primitive man by ascribing to him an inheritance of instincts, feelings, consciousness, and experience of many generations of uncultured ancestors. According to this theory, which is technically known as the "recapitulation" theory, or the theory that ontogenesis, or individual development, follows phlogenesis or

race development, the child in his successive stages of development parallels the race in its stages of development; thus he is at one time a cave digger, later a hunter and fisher; then he enjoys a period of pastoral interests, followed by agricultural activities. The whole process of child development like race development is a climb upward from savagery through barbarism to civilization.

In the light of modern knowledge, the recapitulation theory seems wholly a sensible one. If the theory is sound, we must use such tactics and diplomacy in dealing with the child as we employ in treating with the savage. Prof. A. F. Chamberlain says, "The passwords by which travelers of a truly scientific bent have entered into the realities of primitive man's thoughts and actions are absolute trust, comradeship, sympathy with the habits, customs, prejudices, superstitions of savage and barbaric life, and display of interest in the things really important to them—and these same keys open all the doors of childhood." (7:293.)

This period of child life is one of peculiar susceptibility to all manner of impressions. Environment now counts for the most. Never is there a time in the life of the individual more propitious for his complete domination by those who have him in charge. It is the divinely-appointed era of impressionism and docility, during which an abiding foundation of character may be laid by parent or teacher before the ushering in of the self-assertive era when authority other than his own ideals he will relegate to the winds. With worthy conduct on the part of those who have him in charge, he regards such persons as heroes. The very presence of adults enforces one general law—that of keeping their good will and avoiding their displeasure. Pre-adolescents respect all that

we smile at or even notice, and incline to it. Their early falsehoods are often prompted by the inclination to say what they think will please. At bottom the most restless child admires and loves those who restrict somewhat rigidly his fluctuations, provided the means be wisely chosen, and the ascendancy extended over heart and mind. If it is evident to him that such control is dominated by a beneficent motive, his obedience becomes kin to religion.

It is his duty to obey at this time, and practically his sole duty. He has a character to be molded; he lacks the intelligence of guiding his own development, and must rely upon superior intelligence. During this era the individual is changed from a bundle of instincts to a bundle of habits. It is the time of forming habits, as adolescence is the time for shaping ideals; for conscience building, as the latter is for will training. The power of absorption forms the chief characteristic of the period. Never is the verbal memory so acute, nor the will more flexible and receptive. Politeness, moral conduct, and will training may be made so much a matter of course that they will never seem foreign. It is time to instill within the boy or girl wholesome ideas regarding fair play, slang, cronies, dress, "getting mad," teasing, white lies, cleanliness, order, honor, taste, self-respect, treatment of animals, reading, vacation, pursuits, all of which training is nothing more nor less than conscience building. The principal thing a child has to do before he is twelve is to grow a conscience. He must learn to speak the truth in his heart. His obedience later of authority is discipline; obedience of his conscience is character.

This is particularly a period to develop the religious tendency of the child. His appreciation of sound and

color, and the instinct for action are at the maximum. The church service with its processions and recessions, the movements of clergy and choir, and his own changing attitudes of position in sitting, standing, or kneeling fit in with the fundamental interests of instinctive life. It is a time to instill reverence through the ministration of the church.

The most universal instinct with children is probably imitation. It was the dominant trait of primitive man; through his imitation of animals at first, and later of the fittest of his own race, he survived. That instinct which for eons untold was the deciding issue of his survival has been transmitted across the ages to his most modern offspring and duplicate, the child. It is the most efficient and powerful instrument placed into the hands of adults by a beneficent Creator to shape and polish the facets of young life for adorning the social setting in which they are placed. The child reproduces miniature copies of the life around him. On the farm he rakes, threshes and builds barns; or on the seashore he makes ships and harbors. In general, he engages in any sort of activity for no other reason than that adults do the same. The youngster yearns to be a grown-up; he dreams of going to bed a boy and waking up a man. This being out of keeping with reality, the thing which seems next best is to reckon himself as far up the scale in point of age as possible, and to claim kinship and rank with those enviable spirits who have approached the dizzy heights of seniority, though they be but slightly antecedent to him in years. Forbush tells a story illustrative. A man meeting a boy on the shores of Massasoit Pond, Springfield, Massachusetts, became somewhat interested in the youngster and asked him a number of questions pertinent to his

tastes and ideals, to all of which queries he received prompt reply. At last, he asked the boy of his age. To this question, instead of giving a prompt reply, the boy hung his head and was silent for some time. Finally the reply came, "Well, I'm not but twelve, but my pants are marked sixteen." The child comes unconsciously to imitate unworthy patterns and examples in the absence of worthy ones, and especially when these patterns are his seniors. Then the responsibility of those who have charge of child training is immeasurably great. Someone has suggested that a leader of boys should have the magnetism of Moses, the patience of Job, the wisdom of Solomon. Such leader should be a person of character, self-control, and ideals. Let him realize that, as his ward, he has committed to his charge, to make or to mar, that immortal bit of clay which is but a little lower than the Potter who made it, the child.

CHAPTER IV.

SUITABLE PRE-ADOLESCENT ORGANIZATIONS.

In the light of our observations as to the traits and fundamental interests of the child, if we would economize in an educational scheme, it is clear that we must adapt our system to these traits and instincts. The child is a creature of enthusiasm, activity, imagination, imitation; he is impressionistic, dominated by his seniors, living in a period of conscience building. Hence, it devolves upon us to devise a scheme of education which embodies the dramatic, the romantic, the artistic; to hold before him characters in story form and in the dramatic that are worthy of imitation; to inculcate through the medium of instinct such qualities as constitute conscience and character building; such as truth, exactness, honesty, loyalty, initiative, persistence, and others. The organizations included in this chapter would seem to embody some noteworthy features of educational value.

(A) The Daily Vacation Bible School.

The organization in some of our large cities, during the past few years, of Daily Vacation Bible Schools has been a response to an acutely felt need. Children in cities are exposed to peculiar dangers during the summer when public schools are closed. They seek enjoyment in the streets and are injured by vehicles; idleness brings about their participation in acts of mischief; exposure to heat and dirt injures the health; if confined at home, they meet with domestic conflicts and irritation; when the schools open in the autumn, the children have forgotten much

they have learned, and have acquired habits of rudeness and disobedience which hinder the school and disturb its discipline. It was for the negative advantages of displacing idleness and of saving the child from physical danger and moral contamination that the Daily Vacation Bible School came into being.

The first vacation school in this country of which there is any record was held in 1866 under the auspices of the first church of Boston, it being in no way connected with the public schools of that city. We discover from various reports that vacation schools were opened in Providence in 1868 under a volunteer committee, being discontinued in 1878, recommencing in 1894, and being turned over to the school committee six years. In 1885 the municipal board of education of Newark incorporated vacation schools in its system where they became permanently established. In 1894 the Association for the Improvement of the Condition of the Poor in New York City obtained the use of four public schools and maintained classes in manual training and allied subjects during the vacation season. In 1897 vacation schools were adopted as a part of its public school system by the New York Board of Education. Typical daily vacation schools were first established in five Baptist churches in New York City in 1901, by Rev. Robert G. Boville, who continued to promote them, and who secured the incorporation of the National Daily Vacation Bible School Association in 1907, under which he has to the present filled the office of National Director. Mrs. R. G. Boville and John S. Wurtz have been co-workers with Rev. Boville from the formative period.

It is the aim of the church in the vacation school to utilize the greatest opportunity amid the distractions of

modern life. Summer is the time of relaxation and of open-air living. People are then most accessible in an informal way. The intensity of other interests is lessened, which fact affords opportunity for one to gain a more uninterrupted attention than at any other period of the year. At no other season is a boy likely to yield his concentrated attention to religious matters. No other time is so favorable for the church to carry out an educational and religious program in full accord with the instinctive tendencies of the child. The summer school occupies the hours of the day when the mind is freshest; it is continuous day after day, and should be cumulative on that account; it comes at the time of year when other interests are slackest.

A church vacation school is a recreation school conducted in a church building for idle or neglected children, by expert Christian teachers, usually for thirty half-day sessions during the summer vacation and following a program like this:

Opening devotional exercises.

Salute to the flag.

Music and calisthenics, not less than twenty minutes.

Bible story and drill, half hour.

Handwork, one hour.

Play, or special music.

Formal closing exercises, march and dismissal.

Home visitation and outings.

The handwork consists of basketry, hammock making, sewing, raffia, weaving, wood work, metal work.

First aid to the injured may be incorporated.

The ideal standard for the Bible teaching of a vacation school may be summed up as follows: 1. A Bible story

told every day to every child in the school. 2. The Bible material given in story form without dogmatism or sectarianism. 3. A series of stories told in historical order with fidelity to facts, to form and outline of religious truth. 4. Re-expression of the stories by the children in reviews, reading or reciting portions, dramatizing, plays, manual, scrap book, or sand table work. 5. Daily drill on selected Scripture portions. The staff of the school usually shows the following constitution: Principal and boys' leader, Industrial teacher, Music teacher, Kindergarten.

The methods of the vacation school are based on these principles: attendance is voluntary; book work is reduced to a minimum, and sometimes altogether omitted; plays are both free and directed, but all are arranged with reference to physical development, quickening of desirable interests, and cultivating of a social spirit of coöperation. The main object of the school is the happiness and development of the individual child, rather than the accomplishment of any particular piece of work, or the teaching of any particular art.

Not only is the negative value of the vacation school, or its displacement of idleness with all attending evils, on the part of children, a commendable one. The patriotic, moral, and religious phases of it are extremely wholesome. The grouping instinct is employed, since boys and girls work separately in industrial groups under leaders of their own sex, and also go with these leaders periodically on hikes. Aside from these phases, there are other noteworthy educational features of the school. The industrial work always appeals to boys and girls, bringing into play the instincts of action and tribal activities. Modern education holds that hand work is of particular edu-

cational value to the child. If the will is a thought brought into execution, then the motor conceptions which excite the muscles to conscious movement are also in a certain sense the raw material out of which the ethical will is formed. Flabby muscles and a weak will have one cause—a lack of motor activity of the brain. Pres. Hall says: "No kind or line of culture is complete till it issues in motor habits, and makes a well-knit soul texture that admits concentration series in many directions, and that can bring all its resources to bear at any point. . . . willed action is the language of complete men and the goal of education." (16:117.) As an ally of muscular expression to train the will, we have in the vacation school brought forcibly before the children from day to day Bible stories, the stories of moral heroes who have been beset with difficulties and temptations, but who have controlled the situation because of their domination by great ideals.

An opportunity is afforded to develop accuracy, initiative, persistence, energy. For instance, we do not conceive of a better way to develop accuracy and to inoculate the qualities of patience and persistence brought out by the stories of Bible characters than to have the boy work out, with little help from the leader, the complicated problems of hammock making; to have him, in his contest with others for speed and efficiency, to lose the time involved in the necessity to untie a great many knots in order to go back and make right one carelessly tied, which, if left so, will spoil the appearance of the hammock.

For the kindergartners there is education in their reproducing the story or the habit talk, by way of paper figures, drawings, and various other means. Our pre-

cepts must be made very familiar, copiously illustrated, well wrought together by habit and attentive thought, and above all they must be made clear cut. They have here in the manual work of the child a direct connection with instincts or fundamental interest; hence they may easily be made ideals. Since the work keenly appeals to the child, the closest friendly relations are obtained between him and the leader, because he looks upon the leader as a friend and helper to aid him to become efficient in it. Moreover, the brain and nerves have a very close connection with the muscles, and muscle training is identical with brain training. Each movement of the hand has its effect upon the brain. Handwork is without doubt a kind of intellectual training, and the hand may be reckoned as a sixth sense, a way which leads directly to the brain. Rougher work develops only a few of the crude motor functions, while the finer work develops the more exact motor functions and requires a finer adaptation of the movements of the muscles. This kind of work has educational value. Pres. Hall says: "The education of the small muscles and fine adjustments of larger ones is as near mental training as physical culture can get; for these are the thought muscles and movements, and their perfected function is to reflect and express by slight modification of tension and tone every psychic change. Only the brain itself is more closely and immediately an organ of thought than are these muscles and their activity, reflex, spontaneous, or imitative in origin." (16:23.)

We might note other particulars in which the schools are educating; as training in economy and thrift, by transforming waste material into something useful in the home; instruction which is given with reference to ban-

daging, treatment of fainting, asphyxiation, poisoning and shock, prevention of diseases, and the like.

We feel that enough has been mentioned to show that the Daily Vacation Bible School is a most efficient church organization for the boys and girls of our cities, and that it will thoroughly justify itself wherever it may be given a fair trial. Those interested in connecting local schools with the work of the National Organization may have particulars by addressing Dr. Robert G. Boville, 90 Bible House, New York City.

(B) The Captains of Ten.

The "Captains of Ten" is both a church club and a handicraft society for boys of pre-adolescent age. It was organized in the First Church in Cambridge (Congregational) in 1889, by Miss A. B. Mackintire. As yet it is but local in organization. This club seems to have solved the boy problem as far as the First Church is concerned. Pastor McKenzie says: "The beginning was simple, but the advance has been steady and natural. The methods have been dignified as well as attractive. The boys have been helped and their sympathies enlarged. They have kept others in mind, from the Riverside Mission to the ends of the earth. Many have been brought into the fellowship of the church. The 'Captains' are an essential part of our large church organization." (96.)

Each member of the Club must look upon himself as a captain with ten active and obedient soldiers, his ten fingers under his control. The motto of the Club is "The hand of the diligent shall bear rule, but the slothful shall be under tribute." This motto is the word of command given by the leader to each captain by which he must govern his ten. ✓

Handwork in the club is made a means to an end, the end being moral education, and the enlistment of the boy's interest in the social and spiritual program of the church. The youngest boys work for a time with paper sloyd, clay, weaving or pasting; those older alternate raffia and basketry with whittling; while those more advanced learn some skill in the use of hammer and saw. Miss Mackintire says: "There is no better way to teach truth and exactness than with a piece of wood, a knife, a foot-rule, and a try-square." The directors of the handwork seek to inculcate into the boys through it such principles as initiative, neatness, exactness, honesty, persistence, promptness in obedience.

Manual art, when finished, belongs to the Club; hence the boys are working, not for themselves, but for others. The Club is a missionary organization, selling the handwork made and using the proceeds for benevolent purposes.

The Order meets to carry on its manual work each Friday evening under teachers chosen by a leader, who in turn is chosen by the church. It is governed by a constitution, the carrying out of which is dominated largely by the wishes of the boys themselves.

The work meetings are free and social, and the club spirit fostered, there being nothing of the strict school-room order maintained. Interest in the work proves adequate to secure order.

Bible or mission study may be conducted in connection with the Club. Miss Mackintire seems to meet with success in having mission study programs so conducted.

Periodical dramatic entertainments are given by the Society, which afford an opportunity through the dramatic interest to instill an appreciation for good literature,

missionary propaganda, and other various worthy ideals. In connection with such entertainments is given an exhibition of the handwork of the Club.

The boys are graduated from the Club into the Order of the Knights of King Arthur, which guards the interests of the Captains of Ten.

(C) *The Yeomen of King Arthur.*

The Yeomen of King Arthur is an application of the principles of Christian chivalry to pre-adolescent boy life. It is a preparatory order for the older Knights of King Arthur.

In it the members as Paynims, are learning from Sir Kay ways by which they may be acceptable and fit to join the older Order. The knightly is held up as ideal, and all that fails to meet knightly requirements is barred from the Castle.

The organization meets weekly for an hour in an informal manner, under the leadership of Sir Kay. Games, singing, story-telling, and instruction for future Knights of Arthur form the content of the weekly program. Handwork may be introduced, if desired.

Like the other chivalric orders the Yeomen is necessarily a church organization. The Sunday School teacher is usually Sir Kay; thus an opportunity is afforded him of meeting with his class in a week-day group of story-telling, games, work, and religious endeavor. The boy finds here a friend and adviser in the leader; hence the church becomes more real and takes a more essential place in his life.

The three degrees of the Order are The Hawkers, The Kitchen Knave, The Yeomen, the latter being the last division of the brotherhood before the boy is ready for

membership into the older Castle. No hard and fast rules obtain whereby members advance to the degrees higher, these matters being left to the local leader. Such points as prompt attendance at church, at Sunday School, at the meetings, helping at home, school work, reading prescribed stories or books, honors in athletics, bringing new members, deportment, industry, and the like usually serve as basic for promotion. ✽ In our prosaic, commercial age, when all who are old enough to compete are treading upon each other's heels in the lucrative race, and child labor is demoralizing to the extreme, there is demand for endeavor which brings before the child the romantic and the poetic. In an age when cheap and harmful literature is accessible to every boy and when the sentimental "movie" with its often degrading influence is all absorbing, then is a need that wholesome and poetic literature with high ideals be instilled into the child by an organization that is potent in its appeal. As Prof. Forbush puts it: "The idea is poetic and manly. In a far and beautiful country there once lived the noblest of Kings—Arthur. Around him was gathered the flower of men whose brave deeds and chivalrous characters made them beloved of all the people. In every quaint and ancient hamlet, in every lordly manor, the small boys lived and grew in thought and deed to some time be numbered among the Knights of the Round Table. When old enough, they were sent to old Burly Sir Kay, the faithful steward of Arthur, who trained them in deeds of prowess, in heraldry, in knightly thoughts, in religious culture, so that when the time came they would prove worthy of Arthur's recognition." (50.)

The Order appeals to the active, romantic pre-adolescent because of its dramatic tendencies, and its strongly

imaginative character. Its appeal is wholesome because it fosters the poetic and the religious sentiments at a time when they count most. It promotes purity of ideals, character building, and affection for the "Mother Church" with its highest ideals and services.

CHAPTER V.

THE SOCIAL APPEAL OF THE ADOLESCENT BOY.

(A) *Early Adolescence.*

The period of human life which we call adolescence, or the transitional link from childhood to maturity, begins with the individual from eleven to thirteen and ends sometime between his twentieth and twenty-fifth year. During this stage the boy or girl undergoes a complete change in make-up and conduct. From the outset, the mental and social attitudes, the tastes and ideals of the adolescent assume aspects quite different from any phase of temperament in evidence during pre-adolescence. The boy suddenly doffs the selfish temper of childhood and becomes a social being. Instead of the individualistic games of the previous period, the group games, in which he must sacrifice often his own preferences for the good of the group, appeal to him. The heyday of his existence has dawned, the bright, new morn of self-making. The youth is generally an idealist to the core, and views the wide world as a field for his activities. It is a period of optimism and egoism when the self-hood is beginning to be realized and to assert itself. The English language as the boy finds it is not a sufficient vehicle to convey the expressions of his multifarious reactions to life; hence he invents slang expressions to come to the relief. He is probably more stimulated to excel now than at any other era during life; desire for the mastery is at its height. This coveted mastery usually takes the trend of physical perfection; hence wrestling, boxing, fighting, both be-

tween individuals and gangs, and all sorts of athletic rivalry have the ascendancy in the boy's mind.

The over idealism and self-assertiveness of the adolescent boy give occasion to those of his seniors who do not understand him to vent in unmistakable terms their feelings with reference to what they pronounce anti-social conduct. The youth in turn withholds any lavish affection from any who give evidence of being out of sympathy with his ideals, or who fail to approve of his conduct. Primarily, he is conscious of being misunderstood by his seniors; secondly, the adults with whom he has to do are generally too backward for him; parents and teachers very much incline to "old fogysm." At this age neither boy nor girl needs more than a mere pittance of excuse to drop out of school, the time from thirteen to fifteen or sixteen years being the age at which most pupils conclude that school life does not meet their needs; hence they leave it to assert themselves in other spheres of activity.

The gang age, from ten or eleven to sixteen, is one of the most important epochs in a boy's life. Dr. Henry D. Sheldon, who has made an extensive study of the boy, says that three out of four adolescent boys belong to the gang. The youth of this age is profoundly interested in those of his own age and sex; but he cares less than nothing for the members of the other sex, tolerating their presence merely long enough to dilate on their culinary output. That this hording tendency is a deep-seated instinct is not to be questioned. Mr. J. Adams Puffer, who has made a rather extensive investigation of gangs says, "The gang while it lasts is one of the three primary social groups. These three are the family, the neighborhood, and the play group. All three are instinc-

tive human groupings, formed like pack, and flock, and hive in response to deep-seated, but conscious need. The boy's reaction to his gang is neither more nor less reasonable than the reaction of a mother to her babe, the tribesman to his chief, or the lover to his sweetheart. All these alike belong to the ancient, instinctive, ultra-rational parts of our human nature." (26:7.)

With this gregarious tendency, the youth cannot long remain satisfied at home and away from his own kind. It may not be so fundamentally degrading to him to belong to a gang as over-particular mothers who righteously yearn to shield their sons from every temptation are inclined to suppose. Dr. Forbush says, "Out among his peers God intends that he should go, to give and take, to mitigate his own selfishness, and to gain the masculine standpoint which his mother, his nurse, and his school-teacher cannot give; and to exercise a new power, which is one of the most precious ever given to man, that of making friendships." (13:23.)

The gang certainly conserves in its members traits of vital consequence. Effeminacy and self-conceit are moral qualities it never tolerates. On the other hand, it promotes courage, gives capacity for hard undertakings, drills its members in virility and "gumption." Professor George Walter Fiske says, "The gang teaches the young fop that clothes do not make the man. It teaches the young mollicoddle that manners only *seem* to make the man; and the young aristocrat that wealth and blue blood can *never* make the man. The gang, when it has the chance, teaches essential and vigorous democracy to the dwellers in the brown-stone front. It gives the boy practice in agility and watchfulness and teaches him to take care of himself in a crowd. He may be just as good a

boy, but less of a goody-goody boy, after the gang gets through with him; at least he will be a real boy, not too much like his sister." (II.) The only place where the boy can learn the brotherhood of man, and where he can have a chance, during the friendship-making years, and by education of his peers, to learn how to become a good friend, a good neighbor, and a good citizen is in the gang. Domestic education may have its place in the home under parental supervision, but social training for the boy has at least its foundations in the gang.

The range of activities carried on in gangs is of considerable scope, though investigations show that a few interests are dominantly appealing. Dr. Sheldon's article in the American Journal of Psychology on "The Institutional Activities of American Children," gives us some light as to the character of pastime that appeals to the boy of gang age. Dr. Sheldon obtained 1,022 responses from boys of ten to seventeen years of age, 862 of whom were members of gangs or boy-made clubs. Of the 623 societies of which he obtained careful description, 1½ per cent were philanthropic societies; 4½ per cent were literary, musical, or artistic; 8½ per cent were industrial organizations with a variety of aims; 4½ per cent were purely social, for "good times"; 14 per cent were minor clubs, mostly of a quiet nature; 17 per cent were frankly predatory clubs, for hunting, fighting, tramping, and the like; 61 per cent were game clubs, mainly athletic. Summing this up, we have 86 per cent of these organizations representing various activities, showing that the gang is a live body.

In this detailed study of 66 gangs, Mr. Puffer finds the following activities: running games, 47 per cent of the gangs; plaguing people, 67 per cent; migrations, 67

per cent; predatory activities—stealing, injuring property, and the like, 74 per cent; tribal industries—hunting, fishing, boating, building huts, going about in the woods, playing Indians, 74 per cent; group games—baseball, football, and the like, 80 per cent.

It is evident from these classifications that out-of-door activities are conspicuously dominant; and that group games, tribal industries, including visitations to woods and streams, predatory activities of hunting, fighting, tramping, and the like, are the paramount activities of the groups, with the migratory and playing instincts following closely.

The fighting tendency between two gangs has doubtless been transmitted from primitive races who for their existence fought against neighboring tribes. The world has not lost in all the generations of civilization, nor will it lose in another generation, the fighting instinct. Nor is it desirable that it should. We hardly approve of all the street brawls among boys, nor do we behold with an attitude other than of supreme awe the present titanic struggle of the nations, yet we must admit that there is a time and a place for fighting. Most of the men who are now employed in fighting corrupt political gangs fought the gangs of the next street in their youth.

The hunting, tramping, and migratory instincts, and longing to be in the woods and on the water, have been transmitted from ancestors who were forced for ages to procure a livelihood by hunting, tramping, migrating through forest and on stream. The instinct of plaguing people seems to have at its base, primarily, cruelty; and secondly, the desire to be chased and to escape. The instinct of cruelty dominant in most boys of early adolescence is a relic of primitism. Little savage tribes in

fighting for existence could not afford to be sympathetic with other tribes; as a matter of fact they were cruel, indifferent to, and even delighting in the sufferings of strangers.

The second tendency, or the desire to be chased and to escape, has likely become a race instinct through survival of those who were able to make rapid retreats and thereby make escape from an enemy through flight.

But notwithstanding the facts that the youth of adolescence revolts against authority; that his tendencies often assume non-social aspects; that he places his own ideals above the wisdom of the sages, the very fact that he is a creature of ideals embodies an unspeakable opportunity for capable persons to mold instincts non-social into attitudes of significant social value. Though vastly differing in temperament and attitude from the pre-adolescent, the boy of early adolescence is keenly influenced by environment, particularly so if it has a sympathetic response to his interests. It has been discovered that the very year that is the acme of the criminal period is also the acme of the conversion period. At the very time when the youth is most susceptible to evil, he is most susceptible to good. He can be led now through the group life of the gang while the social attitudes are being formed into a social life of the highest ideals and devotion, or he can be made an anti-social being for life. The members of the gang develop at this time, according to the leadership that they have and regard as heroic, into a band of social workers or a group of banditti.

President Hall says that the gang instinct itself is almost a cry of the soul to be influenced. If the church be wise to the situation, it will avail itself of an opportunity to get next to the adolescent by appealing to his

fundamental interests and shaping his ideals at a time when he is making a decision of great life issues. Not the salvation of men and women, but the salvation of the adolescent will be the future war cry of evangelism.

It is an easy matter to the skillful leader to inculcate lofty ideals at this time. Nothing in the field of social endeavor seems to the boy impossible, and the great and magnanimous things make strong appeal. His prospect of life overcasts the whole with a halo. The fields of opportunity and endeavor loom up large. The youth determines to occupy a place of prominence in the field of his choice. If he inclines toward medicine or law, he will be second to no practitioners in these professions; if his ideal is to be a desperado, he will be one worthy of the name. With the dawn of adolescence, the altruistic motives incline to dominate, and increasingly through the period of middle adolescence. Whatever vocation the youth determines to pursue, he will sacrifice selfish interests to the well-being of society. At this time he is particularly characterized with profound admiration of traits of character and the desire to be of service to the world. Dr. Thurber's replies from several thousand children in New York to questions asking what they most wished to do when grown, showed that "the desire for character increased throughout, but rapidly after twelve, and the impulse to do good to the world, which had risen slowly from nine, mounted sharply after thirteen." (16:387.)

At this era the boy's vision is world wide. His family are no longer the home, school, community, but all races and tongues. He may later put his own family first, his own community, his own nation, but right now his interest, kinship, aspirations know no bounds. His is enlarging the self which he made in the preceding self-centered

period, extending that self not for his own glorification, but to varied social activities as prompted by altruistic impulses. These altruistic longings are reaching out after the big things of life: friends, social duties, patriotism, unselfish service.

The critical problem of the adult leader is to sublimate and socialize the youth through these ideals; to transform his character at a time when, with tact on the leader's part, the transformation may easily be made. In the struggle for character the boy needs sympathetic, discerning friendship; above all he needs to be on friendly terms with the Christ. With a vision of the Christ love, the high incentive of the Christ ideals, the mighty impulse of the Christian purpose, the Christ loyalty, the brotherly comradeship of the Christian Church, the boy is armed with all the panoply of God. He will win in the struggle for character and manliness. This is the period of chivalry, its characteristic being personal loyalty and hero worship. The trait of loyalty is the very fiber of the gang instinct. Disloyalty is the one unforgivable sin in boyish eyes. It is the one crime which inevitably leads to expulsion from the gang. This gang loyalty seems to partake not only of personal characteristics, but it reaches to ideals as well. The refusal of the boy to squeal on others results not only from his disinclination to be unloyal to persons, but from an unwillingness to be unloyal to the moral code of the gang. Nothing could be more natural at this period than that he with proper influence should yield his supreme loyalty to Jesus Christ.

This is a most auspicious time for the inculcating of religious ideas. At no other time probably is the consciousness of God so strong, with particular reference to His manifestation through nature. Professor Fiske sums

it up thus: "As the miracle of the spring, resurrection returns, the healthy boy often finds keen delight in a real communion with nature. Daily he consults her oracles, listens to her secrets, worships at her shrine, and his unfolding soul is fed from her abundant store-house, and his thirst for knowledge slaked at her sacred spring. The Heavenly Father has many wonderful lessons to teach the growing boy just at this time. Just now with a microscope you may help the boy find God." (11:249.)

In making the religious appeal to the youth, however, it is well to bear in mind that religion means something else to him than what it means to adults. We have made the unpardonable mistake of offering the boy a grown-up religious diet, which he could not use and be consistent with his nature. A subsistence on such diet would be injurious, rather than beneficial, to his character. Ordinarily the youth of early adolescence has little or no consciousness of sin; hence contrition is a quality foreign to him. He does not delight in singing, "I Want to Be an Angel," or "Bear Me Away on Your Snowy Wings," forceful as these hymns may be in their appeal to adult religious emotion. He has no desire to be an angel; he prefers to be an expert baseball player, or possibly a great political or moral hero, certainly a physical hero unless other ideals have been by some powerful personality brought forcefully to his consciousness. It would seem that the religious appeal should be made to the youth through those instincts and environmental conditions which have been closely associated with religion in the worship of ancestors. Mr. Puffer says: "I am inclined to believe that the religious life in boys has its natural birthplace in the forests, in temples not made with hands,

where their fathers have been worshipping these ten thousand years." (26:114.)

There are numerous conditions under which this religious appeal might be made; but certainly the youth is approachable religiously while enjoying an outing, living under primitive conditions in woods or on stream, sitting round the camp fire with associates and a moral and religious leader in whom he has confidence.

And so in the communication of any ideal we must take the fundamental interests of the boy and build thereon. We cannot afford to graft upon him, though noble and sublime it may be, that which is foreign, at the expense of disregarding instincts. As it is greater to be a man than to be gentleman, philosopher, general, president, or millionaire, so to be a boy counts for more than any quality which might be realized at the expense of boyhood. The youth who is a man at fourteen or fifteen will be a child at sixty. It has been truthfully said that there is something the matter with the boy in the early teens who is called a "perfect gentleman." Pres. Hall makes pedagogic use of the biological fact that tadpoles never shed their tails; they gradually absorb them, the same material which formed the tail being taken into the legs of the growing frog. If by some accident the tadpole loses its tail, it never becomes a frog, nor lives the higher life of the amphibian. Likewise, in case of the youth, to repress the instincts or root them out is to detract something which is an integral part of his make-up. It is dangerous to thwart nature. Let the youth obey the laws of his being that he may grow into a richer manhood. Froebel well says: "Every child must live out completely every complete stage of childhood, or he can never develop into complete maturity."

However, we do not plead for the development of all the instincts. Some should be developed, some modified, and a few entirely suppressed. Of those that well may be developed, thrift, competition, altruism, friendliness, loyalty, reverence are illustrative. A number may be modified and turned to good account, among which we might name fighting, pride, ambition, rivalry, and others. Of those that should be suppressed, cruelty is a good example. This instinct has been serviceable in race history, but in our modern society it has no function to perform.

But how modify instincts? Chiefly by games and play. For illustration, the instinct to throw is a deep-seated one with every boy. There are few experiences which give him the exciting thrill that comes from shivering into a thousand pieces a window pane by means of a rock, or of lambasting some innocent, defenseless pedestrian with a snowball. Games of ball and other throwing games furnish opportunity for the functioning of this instinct; they modify that which otherwise would find expression in undesirable conduct; moreover they are regulative in character, and develop traits worth while, such as group loyalty, wholesome rivalry, strife for the mastery in physical perfection.

We may suppress instincts by playing one against another. For instance, rewards may be promised, the realization of which will seem to the youth more to be desired than any pleasure which may attend the functioning of the instinct to be suppressed. Rewards consisting of pleasurable and useful activity would probably be the most appealing and wholesome.

Certainly the play instinct underlies all activity. It permeates the program of life and encircles all with a halo of delight. As natural and inevitable is it as the

operation of gravity. It is the spontaneous repetition on the part of the individual of race history. For instance, throwing with speed and accuracy, running, dodging, hitting with a club have been basal with the race in overcoming enemies, making escape, and killing game. Preceding our present civilization, the race has for unnumbered generations been developing organisms by employing these types of athletic precedence. Though the need of these exercises for utilitarian purposes has become practically nil, there is no less need now than at any other period in the history of the race for them to perfect the organisms.

The differentiating feature between play and work is that play is characterized with an attitude of enjoyment of a thing for its own sake, while work looks to the realization of some ultimate end. This play instinct has a large place in the life of the individual, and can be utilized to great advantage.

Pres. Hall regards play at its best as a school of ethics. "It gives not only strength but courage and confidence, tends to simplify life and habits, gives energy, decision, and promptness to the will, brings consolation and peace of mind in evil days, is a resource in trouble, and brings out individuality." (16:77.)

The enjoyment in play is a complete satisfaction that consumes the whole being. Habit is so fundamental that, if the youth may enjoy the season of play when his whole being demands play, he will foster an attitude of finding in the subsequent duties of life enjoyment that attends play; work will yield enjoyment for work's sake, rather than through the prospect of realizing some end.

(B) *Middle Adolescence.*

The problem of socializing the boy of from fifteen or sixteen to nineteen, or during the middle adolescence period, presents itself to educators as one of considerable magnitude. During this interval the individual is not wholly a boy, neither is he quite a man; however he is conscious of being a man in every point save experience. This fact is sufficient to account for the meager influence which the home, the school, and the church, that treat him as a boy, have over him. He has already heard no little criticism of the church, and feels often that its static piety justifies all that he has heard. The Sunday School and prayer meeting do not particularly appeal to him, and he feels a revulsion from all sorts of emotionalism. The boy demands to think for himself, rather than submits to authority to think for him. It is not sufficient that he be told a thing is right or wrong; he must know why. He is going through a period of destruction and construction during which he discards the household gods of the past and constructs for himself a true deity. It is an age of skepticism; an era in which all speculative subjects, such as theology, morals, philosophy are particularly inviting. It is far from a lamentable situation that a boy must go through this cycle of experience. It means the making of a real self. It is the point of divergence from which he is to develop a personality and a character of his own. Holmes says: "If he is ever to have a real self, or a real morality, or a real religion, he must go through the process of clearing the ground from all tangled rubbish of the past. If in the place of the old, a new temple is not erected, that is the fault of his teachers. Much of the patience required by them will be given if they understand that this period of doubt is quite natural and exactly

like the period through which they themselves passed in order to come to the clear and vitally significant grasp of their own doctrines. The truth we have doubted the most and fought the hardest, when at last it overcomes us, becomes the surest truth we possess. The world's greatest men of faith have come from the ranks of its most stubborn skeptics. St. Augustine was in his thirties when he was finally overpowered by the doctrines which he so gloriously upheld the rest of his life." (17:257.)

The self-enlargement of the individual which began during the preceding period continues through this. The boy has a world-wide vision of ideals and service. He aspires to the big things of life; he revolts against narrowness of vision or the things which limit the realization of his highest self, as he sees it.

What shall be the moral lessons inculcated; what the ideals held before him? Certainly not creeds and codes that circumscribe reason and speculation. There are warring impulses in his life struggling for supremacy. He wishes both to save the self and to sacrifice it. At this critical and extraordinary opportune time, if an influential moral teacher presents to him in an appealing way the possibility of reaching the largest self by the road of self-sacrifice, it is enough. The spirit of self-sacrifice in him is strong, and increasingly so in proportion as he realizes that such attitude enhances the realization of the highest self. The sacrifices of youth are the greatest we have. According to Jane Addams, of the two million, five hundred thousand soldiers that enlisted during the Civil War, on the side of the North, two millions were under the age of twenty-one, and one million under the age of eighteen.

But what kind of religion does the boy of middle adolescence want? He wants the type which will meet his particular needs. In the first place, he wants a type which will enable him to attain to his ideals of character. Above all things the youth honors real nobility of character, in the strife of battle for which he has struggles known perhaps only to himself and his God. It is a time when the good and evil forces incarnate are struggling for supremacy. He needs encouragement, friendship, sympathy, and the vision constantly before him of a triumphant Christ.

Secondly, he is reaching out for intellectual concepts which will give him a sure footing in the realm of religion. He wants a rational basis for his life creed. He waits for the person who has the requisite moral stamina to show him that the type of character which he covets, the well-rounded manhood, must come through culture and development, not only on the physical, intellectual, and social sides, but on the spiritual as well; that religion is not something exclusively for women and sissy men, but thoroughly masculine in character.

The middle adolescent boy is not grounded religiously and philosophically; hence, he may be subject to sore doubts as to the efficacy of the whole program of life, as mapped out by religionists and moralists, and even as to the existence of Deity. These honest doubts may lead to positive injury, culminating in a cynical skepticism which will get nowhere. Usually the good traits of the boy, if developed, will tend to overcome the skeptical attitude by substituting altruism, loyalty, faith. There is nothing that gives the individual more faith in man, in God, in immortality than absorption in a noble cause. The moment one becomes enlisted in a social service

propaganda, coöperation, primarily for the good of others, practical religion, his doubts begin to disappear. As Professor Fiske says, "The best way to get rid of doubts is not merely to think them through, but to work them off. Instinctively the college boy seems to feel he must make his religion practical—and some of his doubts vanish from neglect! He finds standing ground for his own faith, by lashing together a few planks for a raft, on which to save some other fellow, and faith grows strong with testing." (11:272.)

Then enlistment in social service, in the fullest sense of the word, is a large factor in socializing the boy of this period. His longing to grow into well-rounded manhood must be attended with the intelligence that such growth consists of the development of his four-fold being: physical, mental, social, spiritual. He must be given opportunity certainly for symmetrical physical rounding; he must be permitted independence of reasoning; yet that reasoning may be guided by men of masculine type and moral stamina; he must have opportunity to develop socially and religiously, to know the Christ love, to co-operate with other young men in saving souls. With this program carried out under Christian leadership and Christian influence, there will be little danger of the individual's going far wrong who has reached young manhood sound at the core.

CHAPTER VI.

ADOLESCENT ORGANIZATIONS—BOYS.

There is a wholesome socializing tendency in connection with all well-governed boys' clubs. The good traits of the gang are conserved while the bad are eliminated. The well-governed club fosters loyalty to persons, organization, and ideals. It develops leadership; if the boy has his own way in the club, the thing which he certainly most desires, he must study diligently the temperaments, the tastes, the ideals of the other members and with his whole personality make appeal to their hearts and minds. He learns what it is to be responsible for others; he learns the value of democratic government, of the majority rule. The club is a school of self-control. It is a society in which each member is forced to sacrifice a great many of his own fancies for the good of the whole structure. The boy learns himself, his capacities, his limitations, by sizing himself up with others. The hikes and outings of the club, the tribal activities that may be attached, the group games, all appeal to fundamental interests; they also develop the inventive and imaginative powers, foster the spirit of fair play, stimulate to physical perfection, and give opportunity for the youth to become proficient in various lines at a time when he heartily desires to do his best.

"Success," says Dr. R. R. Price, of the University of Minnesota, "is getting the best out of yourself and not getting the best of someone else. Efficiency is the attaining of success through five fundamental principles;

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BOY SCOUTS—AN ACCIDENT ON A HIKE DEMANDS FIRST AID

namely, courage, persistence, energy, initiative, and character. I have failed to find a single characteristic which was common to all great men of history; but the five elements I have mentioned seem to have been the basis of their greatness." (Unpublished.)

We do not overstate the matter when we say that the efficient club has in it the requisites of bringing out in the boy these prime elements of success.

(A) The Boy Scouts.

The Boy Scout movement was born in England in the year 1900. Sir Robert Baden-Powell, the founder, was a soldier of the English army. His position as an officer in the Boer War enabled him to study intimately the comparative value of the Boers and British recruits in South Africa. He made the startling discovery that natives enlisting for service were better than the recruits sent from Britain, that they were more resourceful, more enterprising, and more capable of handling themselves in the exigencies of life in camp. General Baden-Powell concluded that the lack of virility, manhood, and character on the part of the English soldiers, as compared with the native South Africans, was due to the fact that too much attention was being given to teaching boys from books, and too little given to teaching them from practice and first-hand contact with men and things.

As an experiment to prove the efficacy of this first-hand contact with men and things, General Baden-Powell organized a small group of boys at a camp on Brown's Island, in Dorset. This group he called Boy Scouts, it being the first Boy Scout troop. His camp was a success and clearly demonstrated that his ideas were as valuable when applied in England as when applied in South Africa.

Ernest Thompson Seton and Dan Beard are famous names who headed the early movement of the "Scouts" in America. The movement is spreading over all the Christian nations, and promises to be one of the most efficient organizations in existence for the proper training of boys for good citizens and useful members of society. The constant drift toward city life, the highly complex industrial and social conditions which have changed family relations, and made the problem of training children increasingly difficult, the detracting influences of idle pleasure are all factors which make the need of such training as the organization gives apparent.

The "Scouts" aims at the development of all that is good in the boy, while at the same time it conserves the boy for the boy's sake. It makes a definite attempt to understand the sentiments and fundamental interests of the boy of Scout age. Then it provides such types of activity as will build these sentiments and interests into character with as little waste of time and experience as possible. The Scout order believes that prevention is better than cure, and that if the youth is kept busy forming good habits, he will have little time for the formation of others. It believes that, if during the hours of recreation, all of the youth's energies can be directed toward wholesome and worth-while activities, a long step is taken in the direction of the conservation of what is the best in his life. Y

The instincts that characterize boys in early and middle adolescence furnish the key to the types of activity that the Order provides. Mr. Kirkpatrick has made an attempt to classify the innate tendencies of the race suggesting six groups which are given as follows:

1. Individualistic, or self-preservative; as feeding, fighting, running, flying, swimming, crawling, hiding, thrift.

2. Parental; as self-exhibition and ornament, fighting for mates, singing, care for young.

3. Groups or social; as pride, jealousy, ambition, rivalry, sympathy, competition, shame, altruism, shyness, envy, loyalty, friendliness.

4. Adaptive; as imitation, play, and curiosity.

5. Regulative; as reverence, awe, conscientiousness, humility.

6. Resultant and miscellaneous; as the tendencies to collect objects and enjoy their ownership, to destroy or to construct, to express to others various mental states, to find pleasure in the contemplation of the beautiful.

In the light of our discussion in Chapter V, it is obvious that groups 1, 3, 4, 5, and 6 embody interests which are fundamental with the adolescent. It is evident that, if we *socialize* the youth, we must give more heed to the sublimation of the instincts in groups 3, 4, and 5 than we give to that of the interests of the other groups.

The instincts listed under three, when they come to sublimation, appear in chivalry, patriotism, loyalty to groups, bravery, honor, and fraternity. Those listed in group four have their culmination in adaptation to environment. Those in group five, when developed, assume such traits as obedience to authority and religious attitudes. We shall consider briefly the work of the "Boy Scouts" in dealing with the interests of each of these groups in the order named.

The Boy Scout must be chivalrous. He must do his good turn every day. That act may be to help an old lady across the street, to remove a banana peel from the

pavement, to give water to a thirsty horse, or any one of hundreds of apparently insignificant things which may occur to him to be worth while. He does this quietly and without boasting. It is the proof of the Scout. The good turn does not become boresome, for at this age the boy is conscientious and sentimental. He feels the rising tide of new altruistic impulses. He is an idealist and permeable with high principles, but he is also intensely pragmatic, and demands their expression in acts. The good turn aids in developing the altruistic instinct.

Loyalty is a Scout principle. The Scout must be loyal to all to whom he is obligated. He must stand up courageously for the truth, for his parents, and for his friends. After a group standard of living has been decided upon by the boys themselves, they are loyal to that standard, and sensitively aware of any violations of it. The honor, or integrity, or welfare of the gang is held to be greater than the pleasure or comfort of any individual member.

Certainly one of the sublimated aspects of loyalty is patriotism. In the Scout order the boy learns to become loyal to a certain group and to certain ethical codes. Each member of the group feels responsible in seeing that the code is not broken. This sense of responsibility often leads to the appointment of an official whose recognized duty it is to discover and punish offenders. The training incident to such attitudes in the club does much to prepare the boy later to adopt personally the standards recognized by the more mature social groups, or reflected in the civil laws. To facilitate the projection of group loyalty to patriotism, the Scout order instructs its members with regard to their country—its natural resources, scope, and boundaries, its history, the charac-

ter of its greatest men, the kind of government it has, and the meaning of a republic.

Honor seems to be a sublimation of the pride instinct, a projection of pride into the matter of character, pride in having a character that may be relied upon, that is trustworthy. Honor in primitive races manifests itself in certain unwritten laws regulating the conduct and directing the activities of men. The Japanese have their Bushido, or laws of honor of the old Samurai warriors. During the Middle Ages, the chivalry and rules of the Knights of King Arthur, the Knights Templar, and the Crusaders were in force. In aboriginal America, the Red Indians had their laws of honor. The Scout organization projects this instinctive pride of its members into trustworthiness, and a sense of honor. The Scout oath, which every candidate for membership must take, is as follows:

"On my honor, I will do my best—

"1. To do my duty to God and my country and to obey the Scout law.

"2. To help other people at all times.

"3. To keep myself physically strong, mentally awake, and morally straight."

A Scout is trusted on his honor. If he should violate that honor, by lying, or cheating, he may be directed to hand over his Scout badge. The boy of Scout age is not likely to violate his honor when placed on it.

The fundamental interests of friendliness and sympathy when sublimated lead to fraternity. Scouting provides fraternity for the formative age and helps to fulfill the large, prophetic ambition of the Church toward universal brotherhood. The strivings together for the highest accomplishments by boys of all nationalities, all tem-

peraments and occupations, and all stations in life, their co-enjoyment of the sports that the Organization furnishes, and their places together around the camp fire tend to promote in them that larger fraternal spirit which projects itself beyond the group and tends to partake of the nature of universal fraternity.

The instinct of bravery is developed in the Scout. He is taught to face danger in spite of fear, and to stand up for right against the coaxings of friends or the jeers or threats of enemies; his lexicon contains no such word as defeat.

With reference to the adaptive group, the Scout order disciplines its members; first, in close observation of their surroundings. A portion of the content of examinations required for candidates to become second and first-class Scouts consists of accurate descriptions of phenomena observed, ranging from articles in a store window, or plants in the woods, to stars and constellations.

Moreover, the boys are trained to adapt themselves to whatever condition they find themselves in and to make the best of it. They must learn to make fires in the woods without matches, to make bows and arrows, and to depend upon catching and killing such game as will be necessary for food. They learn to measure trees by crude means, to tell by the stars what latitude they are in, and what course to pursue if lost. They learn to tell directions by the stars, to build rude cabins in which to camp, and numerous other things which delight and which develop this adaptive tendency to accommodate themselves to environment.

With reference to the regulative instincts, we may say perhaps that religion is chiefest in its significance. The

Boy Scouts of America claim that no member can grow into the highest type of citizenship without recognizing his obligation to God. The first of the Scout oaths is, therefore, "I promise on my honor to do my duty to God and my country." The Order is not sectarian. It insists that the organization with which the boy is connected give him definite attention relative to religious matter, be it Protestant, Catholic, or Hebrew. Religiously speaking, the "Scouts" partakes somewhat of the knighthood of the olden days, in which a knight not only considered himself a servant of the king, but also a servant of God. The Scout is taught to be reverent toward God, and to respect the convictions of others in matter of religion.

The tendency of humility, or of yielding to superiors, is turned into good account. The "Scouts" disciplines its members in obedience to parents, scout master, patrol leader, and all other duly constituted authorities. The Order is not military in character, yet it fosters discipline which is the equivalent in some respects of that which obtains in military camps. The Scout learns to obey promptly the orders of patrol leader, scout master, and scout commissioner. He so learns to discipline and control himself that he has no thought but to obey the orders of his officers. He may discuss and argue afterwards, but he will obey first. The motto of the "Scouts" is "Be Prepared." The significance of this motto is that the boy disciplines himself that he may be willing to help. He develops the attitude of obedience toward things which need to be done. He strives to be in a state of readiness in mind and body to do his duty at all times and under all conditions.

For

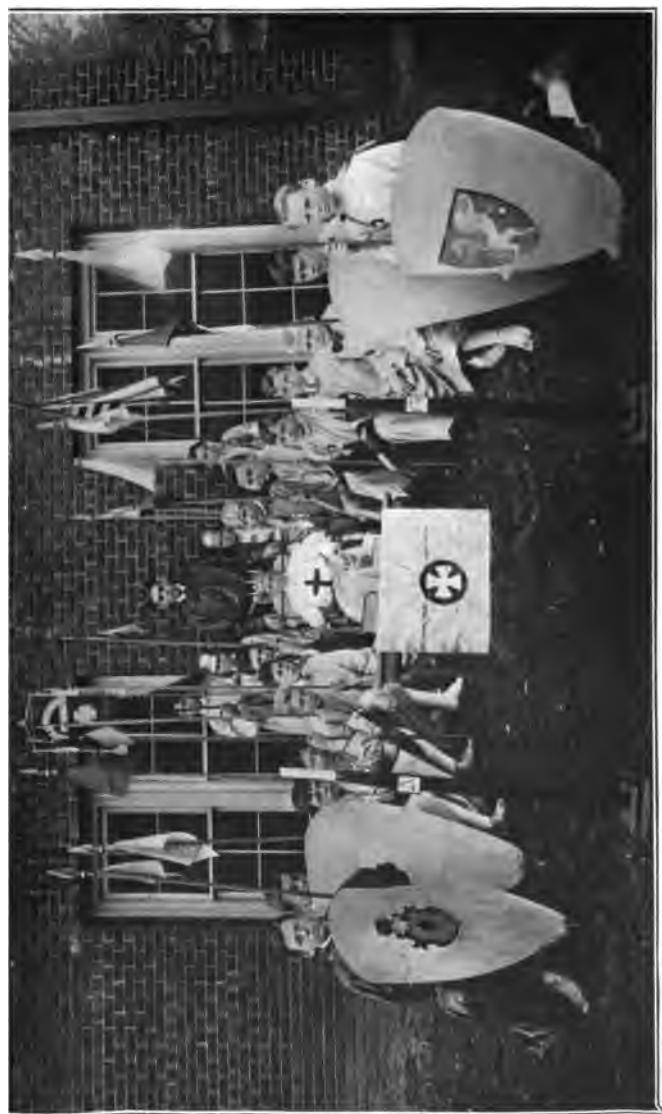
For the conservation of the fundamental interests which we find in the adolescent boy, and the turning of these to the best account, we find no organization which surpasses, or perhaps equals, the "Boy Scouts."

(B) The Knights of King Arthur.

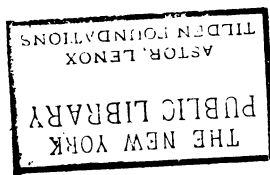
The Order of Knights of King Arthur was founded by Dr. William Forbush in 1893. It has since been conducted by himself and his three sons, Dascomb Forbush having been at the head of the movement during the past six years. It has been tested in churches of every denomination since 1893, having had since that time more than 100,000 members.

As to setting forth an idea of what the Order is, we cannot do better than to quote from the handbook of Knights of King Arthur:

"It is a fraternity, private but not secret, self-governing and under the control of the local church. It is based upon the oldest English Christian legend, that of the Round Table. 'The value of this legendary material,' as President G. Stanley Hall says, 'is almost unparalleled for boys in the early teens.' It is a revival of the nobler side of mediæval chivalry. The thought is to fulfill the prophecy of King Arthur that he would return to reestablish a kingdom of righteousness, honor and service. The boys collectively are a Castle. Each boy takes the name of some ancient knight or of some hero, ancient or modern, and tries to represent his knightly traits. He starts as a Page, and undergoes a humorous, harmless but instructive initiation. The keynote in this stage of the boys' fraternity experience is Obedience. It is intended to take some of the conceit out of him and to give the adult leader a chance to watch him for his possibilities, while he, in turn, is learning to see how he



KING ARTHUR AND HIS KNIGHTS



will like his new relationships. After a season, when he has manifested evidence of the possession of the right spirit, he may be advanced to the rank of Esquire. The keynote of this stage is Habit. The Esquires constitute usually the working body in the Castle. It is they who are learning to live nobly and fraternally together. In order to become an Esquire, each boy must have had suitable instruction regarding the discipline of his body and concerning his personal ideals. He must also be able to give a short biography of his chosen hero. Still later he may be elevated to the rank of Knight, usually after he has become a member of his church. The keynote of this stage is Service. Each boy is expected to begin his life in this degree by a 'quest' for others. This rank focuses a boy's religious ideals and makes them practical, and adds to church membership an abiding poetic touch. It is usually especially helpful to the impending going away of the boys to school or to work. All of these ranks are open to every member who fulfills the required conditions of entrance. X

"In the Castle Hall there is a 'Siege Perilous,' which may be occupied only by such as have performed some worthy deed, recognized as such by the boys, and who thereafter are honored with the title of Baronet. Other higher ranks are open to all members who conform to the requirements.

"The boys themselves fill the various Castle offices, from Sentinel to King. The adult leader represents King Arthur's hoary counsellor, Merlin.

"There is a form of conducting Conclave, including all business, and giving a place for such kinds of entertainments as may be arranged. There are initiations for each degree, extremely interesting to all the boys. There

are pass-words, signs, signals, grips, etc., but no secrets from parents, teachers and pastors. All meetings are open to adults. There is much emphasis on handicraft, athletics and camping out."

While the Order gives ample suggestions for carrying on a Castle, each Merlin is at liberty to make any selections, modifications, amplifications that he sees fit to make. The legendary basis affords opportunity for both the dreaming and the action sides of life. The reading which obtains in connection is of such character as to make strong appeal to the imagination; while there are numerous Castle activities, strongly characterized by the spirit of play. The Castle uses a gymnasium, engages in drills, and organizes according to its season its own athletic team. Debates are often held. The dramatic element is a prominent feature. In spring and summer, the Castles go on hiking trips, hold "tournaments" or play games. Many of them conduct summer camps for their members. The Castles engage, both individually and collectively, in a variety of church activities and often constitute a boys' missionary society in a parish. The older members of the Order often make themselves responsible for the younger boys, individuals acting as Sunday School teachers, or Castles acting as patrons for the organizations.

The whole social atmosphere of the fraternity is one of good will and allegiance to the church and of devotion to unselfish ends. Each boy is in the companionship of a group which chivalrously stands for the church, and which has in it older fellows whose decisions have been made.

Through its appeal to the fundamental interests of the early adolescent youth, the Order promotes self-respect,

purity, heroism, fraternity, reverence, championship of the right, Christian service. It is one of the best church organizations that have been established.

(C) The Woodcraft Boys:

Woodcraft in its primal stage was founded by Ernest Thompson Seton in 1902. The Woodcraft League in its present form is but two years old. The work of the League is divided as follows: The Big Lodge of the Woodcraft Boys, from twelve to eighteen; the Big Lodge of the Woodcraft League for Girls, from twelve to eighteen; the Little Lodge for Children under twelve; the Woodcraft Club for men and women over eighteen; the Sun Lodge for men and women, twenty-one and over, interested in specializing Woodcraft. We give in this work a résumé of the "Woodcraft Boys" and "Girls." The other orders of the League pertinent to the ages which we discuss have in the main the same purposes and principles as the organizations under consideration, applied to other conditions.

The purpose of the Woodcraft Boys as stated in its constitution is "to learn the outdoor life for its worth in the building up of our bodies and the helping and strengthening of our souls; that we may go forth with the seeing eye, and the 'thinking hand' to learn the pleasant ways of the woods and of life, that we be made in all wise masters of ourselves; facing life without flinching, ready to take our part among our fellows in all the problems which arise, rejoicing when some trial comes that the Great Spirit finds us the rulers of strong souls in their worthy tabernacles." (48:XV.)

The twelve Woodcraft Laws embody the ideals of bravery; deference for elders; obedience; cleanliness; care of the body; friendliness toward all harmless wild

life, and conservation of woods and flowers; regard for word of honor; fair play; reverence to the Great Spirit; kindness; helpfulness; joy in living.

There are three ranks in the Order: Wayseeker, Pathfinder, Minisino. To enter as a Wayseeker a boy must be over twelve years of age; know the twelve laws and state the advantages of them; take one of the initiations; and be voted in unanimously by other members of the group. After becoming a Wayseeker, the member receives a Big Lodge Badge of the lowest rank.

The next rank to be won is that of Pathfinder. In order to attain to this degree the Wayseeker must know "The Star-Spangled Banner," or in Canada "The Maple Leaf," and take fifteen tests, which involve a knowledge of nature in its many aspects, the sign language, a number of the constellations; an ability to do a prescribed amount of various athletic and handwork, to adapt himself to primitive life, to be a Wayseeker one month with a stainless record.

To win the rank of Minisino (meaning "A Boy Tried and Proven") fifteen tests must be taken involving a knowledge of Indian customs pertinent to making fires, camping in all its phases, paddling and rowing, the names of a large number of birds and quadrupeds; the elements of life saving; the essentials of etiquette; ability to keep the temper unruffled and speak no evil of anyone for one moon; to spend at least three hours a week for two weeks helping in home duties; and a few other requisites.

Woodcraft exploits and degrees are large factors in calling forth the best in members of the Order. Exploits serve to distinguish those who are first class in a department, and those who are so proficient as to be considered in the record-making class. There are six classes of

exploits by which badges are earned, involving proficiency in athletics, campcraft, nature crafts, entertaining, life saving, and Red Cross work.

The Degrees in Woodcrafts, covering all phases of life and enabling Woodcrafters to work along lines which afford the most interest, are given for general proficiency. A large number of degrees may be won, a few typical ones being Camper, Carpenter, Camp Doctor, Forester, Farmer, Patriotism, Teacher. These degrees may be conferred upon any member who takes the number of tests requisite, which range from six to twenty for the various degrees.

With all that the Order contains of duty well done, in home, in school, on the playground and street, in the boy's relationships with his friends and acquaintances, there is opportunity to develop in the members, among a number of traits which we might mention, dominantly citizenship and patriotism. These traits embodied in the boy's taking seriously the club, the class, the Woodcraft Tribe, any organization of which he might be a member, become ideals through their being connected with instinctive activities and held constantly before him. These ideals will prompt him in later years to vote for the best and for the best fitted, to decide the issue on grounds other than friendship or selfish interest, to regard any office which he might take as a sacred trust.

(D) *Phi Alpha Pi.*

The Phi Alpha Pi is a fraternal order for boys of from twelve to seventeen, inclusive. It is a secret order, as far as boys are concerned. Its secrets are not divulged to boys of membership age, though they are given to parents. The Organization is a branch of the Young Men's Christian Association. Its motto is "Help the

other fellow"; hence service is a very large factor in its program. The Order is probably more adapted to boys of the middle adolescent period, the rounding out of whose characters dominantly demands service than it is to younger boys. The keywords of the Order, as the Greek title would signify, are Friendship, Truth, Progress. The pledge, which is recited in unison by the members at each meeting, runs as follows: "We believe the best and happiest life is the one spent, not for self, but for others. With this for our ideal, we pledge our hearty loyalty to our fraternity and to its principles. We will be earnest seekers after truth, we will be friends, not only to each other, but to all, and we will do our utmost to advance in true Christian manhood. We will stand everywhere and always for purity and manliness, and strive to make our fraternity a power among the boys of (name of city or town)." ♣

The Order has usually an adult leader who is capable of training the members in athletics, conducting Bible-study classes, and giving such all-round training as boys of the Phi Alpha Pi age would most demand.

Literary and social entertainments are held periodically. The dramatic interests of boys are also appealed to by the beautiful and elaborate ceremony in connection with initiation of candidates into membership. This ceremony while exalted in character, and standing for the highest things in the social and spiritual life, has enough of the ludicrous element to appeal to every boy.

The Order is a good application of the principles for which the Young Men's Christian Association stands to the boy of middle adolescence.

CHAPTER VII.

ADOLESCENT ORGANIZATIONS—GIRLS.

It would seem that in our day there is need for measures to be taken whereby the original, and apparently the true status, of woman might be restored. There was a time, before our present civilization, when man with his weapons provided food, shelter, and safety, and woman made of these the home, domesticated beauty, invented industry, and was the mother of happiness. She functioned in such capacities for unnumbered generations, so long that the performance of domestic duties has become a true feminine instinct; hence such interests as play houses, dolls, basket making, and art handwork of various types appeal fundamentally to the girl, rather than do hunting, hurling stones, and other activities which belong to the sex that primitively garnered in the living. These interests of the girl are race recapitulation. To preclude the development of these instincts is to dwarf the character of the girl, which to her and to society will entail losses.

Now the conditions which obtain to-day differ widely from those of former times. The occupations, trades, industries, and arts have been organized by the community. These were formerly limited to the home, where they were born and reared, but now they are stepping out into the larger sphere of community activity. Man in our day continues to go into the world to garner its store, not into the limited primitive world, but into the larger social world, to bring back food, shelter, and safety.

And since woman's work in the home has been taken largely from her, she has gone also into a larger world for service. Her talents are employed now, not merely to make and preserve the individual home, but to give to the community those spiritual qualities which she gave to the home. With all the marvels that man has accomplished in the industrial world, he has not made that world a beautiful place in which to live; it is a factory, not a home. Hence woman must follow up her home work in the community whither she has gone. The ideal is coming to be universal motherhood—all the women being responsible that every child is loved, cared for, and given a fair chance. Motherhood in the schools; municipal housekeeping; oversight of sanitary factory conditions, of food, water, and many other things, are henceforth to be the functions of women. Dr. Luther Gulick, in an address delivered before the National Education Association, in 1912, said: "It is not enough that evil shall be prevented, that every sort of traffic in human bodies and souls shall cease. Human relationships must so come to be carried on that the deepest desires, and hopes, and passions shall develop that which is fine—shall lead toward life, not death. . . . To bring the qualities and spirit of the home into the community, to embody such ideals in the common habits of everyday life, is an opportunity such as has never before been given to the world. Thus are the age-long qualities of women needed in our new world to realize its surpassing possibilities, as well as to save it from spiritual disaster." "To meet the new and larger responsibilities," says Dr. Gulick, "it is necessary that she shall:

"1. Continue to learn team work. Bringing about home conditions of beauty, comfort, health, social happi-

ness, and wholesomeness in the community means the very highest order of mutual loyalty and of team work. This is a new demand upon woman.

"2. She must restore the consciousness of dignity, romance, and beauty to daily work that it may once more take its place in the training of character.

"3. She must bring back and make deep and beautiful those psychic relations which have been injured by the forces that have kept mothers and daughters from working together.

"4. And last, and most important, the nature of true social relations is to be so revealed by her that adventure, romance, and happiness shall be found in all the relations of life and work, rather than in the sloughs and deserts." (Wapa I., Camp Fire Girls' Publishing Company.)

But if girls are to possess the highest type of feminine traits which will enable them to serve adequately the needs of society, they must pass through the race history of women, as the boy to attain to maximum proficiency must recapitulate the history of man. Dr. Gulick says, "To expect a girl to become womanly by playing basket ball and hockey is as fatuous as to expect a boy to acquire a self-controlled spine by cooking and sewing, to learn how to say 'yes' or 'no' and to stick to it, by darning stockings or dressing dolls." (Idem.)

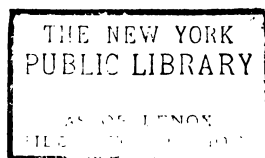
But the girl fails to get in the modern home the training which she demands in order to be an efficient member of society. The beauty of the homes of our grandmothers has been taken away, and substituted by drudgery. The girl of to-day finds it an arduous task to love domestic activities. Organizations are needed to come to her assistance, to instill into her an appreciation of

such domestic and community activities as will be encumbent upon her in life.

Moreover, woman needs to learn how to engage in coöperative endeavor. Her position in the world is coming to be a public one. Within a short while she will be politically equal in every respect to the men of our country. Yet she is not prepared for the new duties confronting her. The fact that she has been in the home, that she has not had to keep step, to engage in coöperative endeavor, and that she has fixed her own standards, regardless of the standards of other women, all tend to make her unfit for public coöperation. If women are to fill their mission in the larger community sphere, they must learn to keep step. Organizations are needed to develop in girls the coöperative habit.

Moreover, these organizations have a function to perform, in the midst of an age of machinery and monotonous grind, to bring back the poetry and romance which characterized the lives of our ancestors. We are living in a most remarkable age, but its wonders are so held in the background by the spirit of commercialism and the demands of custom and social life that we overlook them. In a prosaic period, the girl whose later function it will be to bring beauty and romance to the home and to the community, needs such training as will enable her to discover beneath the veil of common place in everything the charm of romance. Society needs, too, a re-baptism of true chivalry and true religion, the spirit of unselfishness and of reverence, which qualities have so sadly been crowded out with the coming on of the modern age.

We feel that the organizations briefly summed up here, if managed under good leadership, will meet in a large measure the needs of our age, as far as the girl is con-





CAMP FIRE GIRLS ENJOYING SOME OF THE ROMANCE OF LIVING

cerned; that they will tend to restore her original and true status; and prepare her subsequently to function in the domestication of the larger social community.

(A) The Camp Fire Girls.

The general aim of the Camp Fire Girls is to help girls prepare for the new social order, and to enable them to overcome the grinding tendency of modern machine work; to show that common life contains the materials for romance and adventure—that even the most commonplace tasks may prove adventures; to show the significance of the modest attainments of life; to put woman's work into measurable bundles; to develop in girls the power of coöperation, the capacity to keep step.

The Order is an international organization, with local groups known as Camp Fires. Membership is open only to girls of twelve years and over. Younger girls are eligible to membership in the "Blue Birds," an auxiliary organization. The size of a single Camp Fire is limited to from six to twenty girls of about the same age and maturity, the purpose of the limitation in point of number being to favor a personal friendship between the Guardian and each of the girls.

Meetings of the local Camp Fire are held regularly, usually once a week. The Council Fire—that is, the ceremonial gathering at which admission of members, awarding of honors, and the acquirement of rank takes place—is held customarily once a month.

There are three ranks to which a girl may attain in the Order—(1) Wood Gatherer; (2) Fire Maker; (3) Torch Bearer. To become a Wood Gatherer a girl must fulfill certain requirements by way of attending meetings, selecting and naming a symbol, winning honors, etc. ✓

To become a Fire Maker a candidate must have earnestness of purpose and proficiency as might become evident in the performance of a number of duties, including the care of her own health, appreciation of the ideals of the Order, service in the way of cooking, sewing, caring for the sick, emergencies, etc.

To become a Torch Bearer she must have shown powers of steady leadership. It takes a good Fire Maker from six months to two years to be ready for this rank and responsibility. Carrying the torch signifies leadership; therefore, a Torch Bearer is a recognized leader. The requisites for this rank are trustworthiness, unselfishness, leadership, the capacity to do team work, the presentation of fifteen honors won in the Order.

On the badges worn by members, in the beautiful and elaborate ceremony, in all the proceedings of the Order, fire is the symbol, for around it the first homes were built. Fire also stands for the simplicity of out-of-door life. The watchword of the Camp Fire is "Wohelo," it constituting the first two letters of each of the words: Work, Health, Love.

Elective honors are included under eight headings; namely, Health, Home Craft, Nature Lore, Camp Craft, Hand Craft, Business, Patriotism, National Honor. A large number of honors may be won under each of these for the accomplishment of tasks numerous and varied.

The "Camp Fire Girls" has been instrumental in meeting the needs and enriching the lives of many thousands of American girls. It has thus far been the dominant organization with girls, as the "Boy Scouts" has been with boys.

(B) *The Queens of Avalon.*

"The Queens of Avalon," founded in 1902, is an organization for girls corresponding to the "King Arthur" for boys. It is a church order, self-governing and private, but not secret. It is dramatic and fraternal in character, representing itself as the revival of the group of royal ladies who in the legends of King Arthur lived on the magic island of Avalon, the land of romance, peace, purity, healing, and who benevolently served humanity. The Order represents the Kingdom of Ideal Womanhood. It is mystical, highly poetic, and imaginative in character, and conveys the high ideals for which it stands through its appeal to the poetic, romantic, and heroic interests of the girl. Purity, loyalty, reverence, courtesy, and self-control are magnified, while the lesser vulgarities are minimized as unworthy of the Court of Avalon. The church becomes vital to girl life, being looked upon by the Queens as the "Mother Church."

The Order has no set requirements as to membership ages. The average age at which a girl becomes a member is fourteen. In some localities a senior and junior court are organized which meet separately, but jointly in monthly conclaves or social gatherings.

The Lady of the Lake has been taken in the play scheme of the Order to stand for the leader, the woman who represents the guardianship of the church. The girls of the society are known by pleasant names from history and the olden legends. Many of these names are from the Arthurian stories; some are from the Bible, the Saints, Greek literature, Shakespeare, and Scott.

The names most appropriately given to Courts are the places that have been made famous by the deeds of noble

women, as Bethany, Bethlehem, Nazareth, Joyous Gard, Camelot, Avalon, Plymouth, Edinburgh, Crimea.

The Order has many good features. It involves the re-living together by girls of the best days of romance in history. It cultivates in its members Christian womanliness, Christian service, and a love for the "Mother Church." The presentation of inspiring literature, especially heroic biography, of beautiful and dramatic exercises, the giving of worthy plays, and the use of the story hour afford intellectual and moral training. The Queens of Avalon and the Knights of King Arthur purpose to bring about a chivalry for which Ruskin sighed: "I wish there were a true order of Chivalry instituted for our English youth, in which both boy and girl should receive at a given age their knighthood and ladyhood, by true title; attainable only by certain probation and trial both of character and accomplishment; and to be forfeited, on conviction by their peers, for any dishonorable act. Such an institution would be entirely, and with all noble results, possible in a nation which loves honor."

(C) The Wood Craft Girls.

The purpose as given in Article II of the constitution of the Wood Craft Girls is identical with that which we have given for Wood Craft Boys. The principles of the Order are those of the Wood Craft Boys applied to the capacities of girls.

The ranks are Wayseeker, Pathfinder, Winyan ("meaning a girl tried and proven"). Tests requisite for promotion in the Wood Craft Girls partake largely of domestic duties, thereby creating an interest in the duties of the home by connecting them with an organization which makes appeal to instinctive interests of the girl.

This interest is further stimulated by the tests which the girls pass in the winning of exploits and degree badges.

The proceedings of the Wood Craft Girls, in all the phases of the organization, are very similar to those of the Wood Craft Boys. Attempts are made to appeal to the primitive interests of the girl, and to connect up with them and cause to be made ideals, the duties which will be incumbent upon the girl in serving her age. Exploits and degrees have practically the same classification; they are given in the Wood Craft Girls for activities which appeal to the girl, and which may serve as training for subsequent duties.

(D) *Girl Scouts.*

In March, 1813, the first patrols of Girl Guides were organized in Savannah, Georgia, by Juliette Low. The name *Guides* has since been changed to Scouts, since the object of the organization is to promote the ten Scout laws: Truth, Loyalty, Helpfulness, Friendliness, Courtesy, Kindness, Obedience, Cheerfulness, Purity, and Thrift.

Any girl over ten years of age may become a Scout. After one month she may become, after passing certain tests, a Second Class Scout, and finally a First Class Scout.

Any girl ten years old, or younger, may become a "Brownie," or Junior Scout. A pamphlet outlining the training of the Junior Scout is now being published at Girl Scout Headquarters, Harriman Bank Building, 527 Fifth Avenue, New York City. Senior Scouts are troops formed of older women who register and make the Scout promise, but limit their meetings to classes in first aid, signaling, and the Scout program. They practice what

they learn in class by teaching a patrol of Girl Scouts for one or two months.

The Organization stresses the recreational side of life. It acts on the theory that American girls are over-driven in the schools, and that they there get only the serious side of education. It seeks to give to each girl many-sided interests, which will make her resourceful, and give all-round development. Character training obtains as with the Boy Scouts, by means of games and competitions, the scheme being modified to adapt the activities to the capacities of girls. The "Good-turn" idea and the reputation for good behavior are stressed as with Boy Scouts; the motto, "Be Prepared," is identical with the motto of that Order.

The candidate for membership to Girl Scouts, or the Tenderfoot, must have a knowledge of certain points, embodying the practical, political, and historical; she must know the flag ceremony used in connection with Scout Programs and the Scout laws.

Aside from the test, before the girl becomes a Scout, she must take the threefold oath, which is as follows:

"I promise on my honor to try—

"1. To be loyal to God and my country.

"2. To do daily a good turn to other people.

"3. To try to obey the Scout law."

To be a Second Class Scout, a girl must know how to do a number of simple tasks, involving cooking, sewing, waiting on the sick, emergencies, and others.

To become a First Class Scout, she must pass tests on ten points, involving the knowledge and ability to lay a table properly, sew, care for children and the injured.

It is a recognized fact that while boys like to be boys, girls do not like to be girls. Fundamentally they are

women ; hence the surest way of making appeal is to open to them the pursuits of women so modified as to insure to them the rewards of achievement. All the activities of the Organization connect directly with adult life. The Girl Scout is accepted as a responsible member of society ; hard tasks are not sweetened with elaborate ritual ; the girl accomplishes them by application and concentration because the results are worth while. With the Girl Scouts, a good turn done by the troop to the community is the unit of service, rather than as individual to individual. The present Conflict has occasioned the projection of this community aid into national service. Mrs. Theodore Price, in the Outlook for March 6, 1918, writes : "The entrance of the United States into the war brought the Girl Scouts their great opportunity to translate their Scout vows of loyalty into patriotic service. The entire organization became a unit for war work. . . . They offered themselves to the Red Cross, and were assigned definite duties by each local chapter. That these duties were usually the tedious and none too pleasant tasks cheerfully shirked by the grown-ups made no difference to the Girl Scouts. They have picked oakum and swept out work rooms from one end of the United States to the other. In New York the girls have become sufficiently expert in making surgical dressings to open a Red Cross workroom of their own and to form their own Red Cross auxiliary. Thousands of surgical dressings have been made and shipped. In Philadelphia, where there are more than a hundred troops, the girls organized a bazaar to raise money for a wool fund. The entire proceeds, \$800.00, have been expended for wool for Girl Scout knitting. Three hundred and fifty Philadelphia Girl Scout mufflers are already in France.

"Without previous plans and without hope of reward, Girl Scouts, nevertheless, were so active in the last Liberty Loan campaign, actually selling close to half a million dollars' worth of bonds, to say nothing of distributing tons of literature, and running countless errands for countless committees, that their efforts won them the offer of official recognition for the next campaign of this kind." The Organization puts into the life of the girl a vigorous and constructive program of definite service. Girl Scouts serve "America First" in terms of everyday living.

CHAPTER VIII.

MISCELLANEOUS ORGANIZATIONS.

(A) *The Junior Endeavor.*

The Junior Endeavor, in some churches known as the Junior League, is a society for boys and girls of from eight or ten to fourteen or fifteen years of age. It has regular weekly meetings, usually on Sunday afternoons, in which worship is the dominant feature; it also holds occasional or periodical social meetings.

The chief aims of the Organization are to develop its members morally and spiritually; to give them a world-wide vision of the need of Christian service; to develop in them Christian leadership. •

While the Junior Endeavor is to be commended for the worthiness of the ideals for which it stands, its methods are open to criticism. In the first place, it ignores instinctive tendencies on the part of its members with reference to mixing boys and girls. Normal boys of the gang age have no particular interest in girls; they regard it as "sissy" to be associated in any extensive way with them. Girls, too, are probably better satisfied in an organization for girls than in a mixed society.

Secondly, the Junior Endeavor has very little activity that appeals to boys, there being in connection no hand-work, athletics, nor camp-life activities which characterize the best organizations. The over-precocious boy and the boy who likes to "shine" may be pleased to take the initiative in the exercises of the society; however, it is a question as to whether these boys should be very much

encouraged to express themselves here, or whether they need more to discover their weaknesses by matching themselves with contestants in other forms of expression in which they shine less than in the Endeavor society.

The lack of activity serves as a barrier to the ordinary boy with reference to his deriving from the Society high and lasting ideals. He is not nearly so much interested in discussing things as in doing things. Action, not meditation nor deliberation, is the key to his heart and the mainspring of his life.

If the Junior Endeavor, with the high ideals for which it stands, might be re-organized in such way as to convey to its members these ideals through appeal to instincts, it would become a much more powerful organization for the church in molding character and developing Christian leadership than it has thus far proved itself.

(B) The Boys' Brotherhood Republic.

The Boys' Brotherhood Republic, a Chicago organization of boys of varying ages, which has definite and concrete aims, had its first council meeting on May 8, 1914. The aims of the Republic, as adopted by the first council Meeting, are as follows:

1. To prevent boys from getting into trouble.
2. To offer companionship to boys who are in trouble.
3. To aid all boys in securing proper housing, clothing, education, and to help them become self-sustaining.
4. To look after boys who are discharged from institutions.
5. To send flowers and reading matter to sick boys, and to aid them in securing medical attention.
6. To report to the supervisor all cases of mistreatment of boys.

7. To do all possible to keep boys from drifting away from Chicago.

8. To work continuously for the physical, moral, and mental welfare of citizens of the Boys' Brotherhood Republic.

9. To aid the enforcement of the child labor law, factory, legislature, and street ordinance.

The Republic is governed solely by boys. The purposes, as we have seen, are wholly of an altruistic and social character. The motto which has been adopted by the citizens reads as follows: "So long as there are boys in trouble, we, too, are in trouble." The Republic in the eyes of its citizens means, "A fair chance for nobody's boy." These citizens believe that "It is wiser and less expensive to help Boys than to punish criminals."

The government is a typical republic in its threefold character. To assist the President in carrying out executive measures, a number of committees are appointed. The Employment Committee on April 10th, 11th, and 12th, 1916, secured 713 jobs for boys.

The Investigating Committee seeks to adjust all personal difficulties of boys. It makes an average of three calls a week in homes where there are boys in trouble; meets those discharged from orphan homes; communicates with those in institutions; investigates and reports cases of mistreatment to boys; it is in charge of free boys' dormitory at the city hall; it makes calls where help may be needed.

The Board of Health causes vacant lots to be turned into playgrounds; sends needy boys camping; forces improvement in dirty factories where boys are employed; secures medical attention for those in need of care.

The Board of Education arranges lectures ; gets boys to attend night school, and furnishes books to those unable to buy them ; conducts classes, arranges debates, etc.

The Police Force warns pool-room proprietors who admit minors to play pool and gamble, locates missing boys when possible, reports junk dealers who buy stolen goods from boys, etc.

The Social Committee provides entertainment for the citizens of the Republic, furnishes music instruction to boys who are musically inclined, etc.

The Athletic Committee has charge of all athletics.

The Boys' Republic seems to have been a success thus far. It has the sanction of such men as Judge Lindsey, Judge Pinckney, Dean Butler of the University of Chicago, and many others. We are inclined to question the wisdom of a scheme of education which holds before young boys the machinery of government to the degree that the Republic does, or that places such large responsibilities on the shoulders of young boys, or that permits the criminal and the dark sides of life to be held before the young boy's vision to such extent as the plan of the Republic permits. If a scheme could be devised whereby the citizens might be arranged in groups according to age, each group being provided with activities appealing to the special interests of its members, and with the younger boys relieved of any responsibilities of the Republic, and the criminal aspects kept out of their sight, unquestionably better results would obtain.

The principle of service which lies at the heart of the Republic is wholly commendable. This truth has been expressed by someone: "Work for boys is useless ; work with boys is rewarding ; work by boys is the keynote of future evangelism."

***(C) The Boys' Department of the Young Men's
Christian Association—City.***

A discussion of the work of the Young Men's Christian Association in its larger aspects does not properly belong here. The boys' work both in city and county organizations, is wholly commendable. The threefold purpose of the Young Men's Christian Association, the development of body, mind, spirit, dominates the procedure in the boys' department as in other departments. In the city organization a boys' secretary looks after the interests of those under the age of eighteen; those over eighteen are enrolled in the senior department. In conjunction with the physical director of the organization, he trains the boys periodically in athletics. The training class for those under twelve is in session usually about once a week. After the training class each time the boys have a swim, subsequent to which they enjoy under the leadership of the Secretary, a brief period of Bible study. This study is adapted to the interests of the boys of each age. Those under twelve may have guessing games in which each boy tells a Bible story, leaving out the names of the characters. Or they may play Bible baseball, in which the players run from base to base and make scores, as in ordinary baseball, Bible questions and answers being substituted for ball and bat. In this game an answer to a question permits the batter to take first base, and any who may be occupying a base to move one farther. Failure to answer three questions forfeits for a side the right to bat.

Some of the older groups have a type of study more solid in character and requiring preparation.

The social life of the boys is developed through periodical hikes, tournaments of various kinds, evenings spent in games, Father and Son banquets, etc.

Christian ideals and service are emphasized, and definiteness of decision and action insisted upon. The principles taught and exemplified by the Master are brought forcibly to bear upon the boys. The spirit of "help the other fellow" is the essence of the department as it is of the entire Organization. Decision days and "Win-My-Chum" weeks make morally imperative a definite stand for right and definite service on the part of members.

The live secretary is alert to develop leadership. He obtains good results; primarily, by discovering those capacitated to lead; secondly, by giving them responsibilities in taking charge of groups of younger boys. He discovers as early as possible those who are fitted to become leaders that he may give them special preparation for the weighty responsibilities which will devolve upon them later in connection with the larger work of the Young Men's Christian Association.

The appeal of the Organization to the boy is in every particular a wholesome one. There is nothing in connection with it which may be termed "Sissy"; it is red-blooded Christianity. The Secretary does not "mother" the boy; he toughens him physically, and stimulates him to all-round development. He seeks to promote in every boy a healthy body, a sound mind, a conquering will, a spirit that soars, and an attitude of social service.

(D) The Boys' Department of the Young Men's Christian Association—County.

Within our century probably the most serviceable branch of the Young Men's Christian Association has

been instituted, that of the County work. This department is yet in its pioneer stage, but where it has been organized, in nearly one hundred counties of twelve states, it has proved a thorough success. The county is the unit, within which a secretary has charge of all work which would properly fall under the scope of the Young Men's Christian Association. He organizes such study courses among men and women as tend to enhance the progress and beauty of country life; he institutes in villages and in city and rural high schools, Y. M. C. A. organizations; he coöperates with church, school, and improvement societies of every type for the betterment of rural conditions.

The County work demands leaders and develops them to a degree surpassing that of any other branch of the Organization. Since the County Secretary, due to the large scope of his supervision, cannot long remain in one place, he must choose capable leaders in every locality to carry on the work. The Organization in this respect meets one of the greatest of rural needs, that of having potential leaders developed. For the lack of leadership rural life has gone down; until the reverse condition obtains it will never come to the front.

The Secretary does not directly attempt to institute a Y. M. C. A. organization in a village or high school. He calls together the boys of a locality, plays games with them, and organizes them in athletic associations. With a lively interest created in athletics, after he has secured the confidence of the boys and the community, he may effect the organization.

He keeps in touch with the work of a locality, appoints leaders for athletics, agricultural activities, study of rural betterment, social activities, and Bible study. Periodical

county field meets are held, and annual agricultural fairs in which the best of everything produced by farm boys is put on exhibition. Thus the County Secretary may go a long way toward unifying the most wholesome interests of a county. Through his periodical visits to each locality in which he has organizations, and through semi-annual conferences for the leaders of village and high school organizations, a live secretary is able to exercise a close supervision over the work of the county.

There is an increasing demand in unorganized territory for County work. It promises great things toward the realization of that which will be most imperative in our new social order, the upbuilding of country life. A County Secretary has opportunities for rural betterment and for the development of leadership enjoyed by no one in any other calling of life. County secretaryship offers to the capable man a very pleasant, though a very busy life. He is paid a comfortable salary for his services; moreover, he is sent by the Organization, with expenses paid, to a Y. M. C. A. County School during portions of three consecutive summers. These schools are held at Lake Geneva, Wisconsin; Estes Park, Colorado; Asilomar, California; Harper's Ferry, Virginia; Blue Ridge, North Carolina.

Since the work is in its pioneer stage, there is ample opportunity for promotion offered to the secretary who can "make good." College graduates are preferred as secretaries, though students of the senior college are sometimes accepted. Detailed information relative to the work may be procured from the Rural Departments of the Y. M. C. A. College of Chicago, or of Springfield, Mass.

CHAPTER IX.

CONCLUDING REMARKS.

The success of any organization in accomplishing its purposes, though inherently good it may be and wholesome its principles, is circumscribed always by certain conditions. If the organization succeeds, it must have a favorable atmosphere, and intelligent, sympathetic management; it must be understood in its true significance by parents. But above all, it must have leadership. Not every adult is fitted to be a leader of boys or girls. Some educators and moralists have quite sufficient capacity to lead adults, while they miserably fail in adapting themselves to conditions requisite to dominate a group of boys or girls who live in a world to which most grown-ups are utter strangers.

On the list of qualifications for successful leadership certainly we must give executive ability a prominent rank. In the first place, the leader must have a comprehensive grasp of the proximate and ultimate aims of the organization. He must have a far-seeing vision, definite things in mind to accomplish; he must see the end from the beginning. The man in life who aims at nothing usually realizes his aim. The primary requisite for success in any field of endeavor is that the individual who will succeed have in mind a definite goal. We have no room for the man or woman who is without an aim, and certainly not as leader of a group of boys or girls. And secondly, the leader must put forth every ounce of energy and personality at his command to realize his

goal. Most people are creatures of circumstances, easily deflected from purpose. The real leader is not dominated by, but dominates circumstances. Decision spells success; drifting spells failure. The key to success in every walk of life is given us in the words of the Wise Man: "Let thine eyes look straight on and thine eyelids straight before thee." Then the successful leader keeps ever in mind the goal of the organization and strives to attain to that goal.

The leader must have capacity for growth. The substance of his commission is to mold and wield boys or girls for unselfish ends. He must constantly discover, enlist, affiliate, test new human forces, both from within the membership and from without it, if the larger potentialities of the organization are to be realized.

A most imperative requisite for leadership is a capacity of Christian love for the boys or girls who are to be led; the leader should have a limitless zeal for the conservation and sublimation of the best that is within them, a vision of the realization of exalted manhood and womanhood already existing in potentiality beneath the unkempt exteriors of those who are waiting only to be shown the way to the diviner heights of life. He should have a consciousness of the far-reaching results of the salvation of a child. An adult rescued from sin means a soul saved, but a child taken from the paths of error means the saving of a life, with all that that may mean to society. A proper evaluation of boys and girls will impel the leader to go into the highways and byways to enlist them, rather than to limit the membership of a club to those who are at hand and who volunteer to become members. The criticism to be made of most of our organizations is that their membership is composed of boys and girls who

are from good homes, and who are consequently not so much in need of moral and spiritual training as is the waif of the street. The gangs of boys who have no uplifting home influences, who have never known the meaning of reverence or of high ideals, who spend their Sundays in desecration, with no hope or prospect of rising above the rabble, should be garnered into the society. With all the appeals to their interests that a live organization will make, they can easily be brought within the pale of the church and to a high plane of living.

Sacrifice on the part of the leader will be requisite for these tasks, but Christian service without it is not worthy of the name. For lack of heroic sacrifice the church is sadly failing in its mission. If there was one trait which characterized its Founder predominantly above every other, that trait was absolute unselfishness. The disciple is not above his Lord. He who does not strip for the race disregards the fundamental requisite for winning it.

Moreover, the leader must know the boys or girls who are to be led.

A noted oculist, when lauded for his scientific achievements, once replied, "Yes, I have acquired some degree of skill in my profession, but in that acquisition I ruined a peck of eyes." Parents, teachers, and juvenile leaders everywhere are ruining boys and girls because they do not understand them. If there are subjects par excellence which should displace in our public schools some of those timeworn and outgrown by the age, unquestionably two of these subjects are psychology and pedagogy. They should be non-elective subjects in every high school and college, and a part of the educational curriculum of every church. The day will come, if educational progress continues to be onward and upward, when some

knowledge of psychology will be legally recognized as a necessary qualification for legitimate parenthood.

The leader must understand the tastes, ideals, interests of the boy or girl with whom he works. The youth is half won if he has the consciousness that he is understood by, and has the sympathy of the leader. The leader must have an abiding interest in the physical activities, plays, games, and all the romance that characterizes the youthful mind. Especially is it important, though not absolutely essential that the leader be an athlete. Through the medium of athletics probably more boys can be reached by a moral leader than by any other means. The athlete is a hero of every boy. Other things being equal, the boy looks to him as a model of the superman, strives to stand in well with him, and aspires to make of him a confidant.

And finally, the leader must himself be the embodiment of high ideals. He must stand for the noblest in morals, and live up to his creed. Not only desirable traits of character, but all moral traits that characterize a leader, are copied by those in his charge, if he be such a leader as to elicit admiration and inspire confidence. A wholesome attitude toward all moral issues counts for much, and is to be placed on a par with unimpeachable moral conduct.

Leaders having these qualifications are not numerous. In the future we must see to it that they are made. Primarily we must discover potential leaders; secondarily, we must develop them. The teacher in the public schools is in a position to be of much service to the leader of the organization in finding these leaders. But how will the teacher find them? How know the boy who will make a good leader from those who will not? Partially, but

only partially, through the boy's capacity for intellectual achievement. The large question for him who seeks potential leaders is, "Who is the boy that dominates the play on the grounds?" "Who is the president of the Class; the 'yell leader'; the boy who is looked to in any situation to dominate that situation?" He has the essentials of leadership. If he be placed in the training school of the live boys' club that stands for the all-round development of the individual, he is likely to become a leader who will prove serviceable to his community and to society.

Successful leadership comes to no one as a free gift. It is purchased at great price. He who would dominate others, let them be children or adults, must do it at the cost of sacrifice, self-negation, expenditure of time, talent, brain. But over against these negative aspects of leadership, let him remember that personality is the great big thing in life that counts. He who gives himself to the world in terms of personality does more for society and reaps a greater reward in the enriching of his spirit than he who limits his gift to material wealth, though he tithe the income of a Midas.

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